Foundations of the SUNNAH

By the Revered Imaam, the Scholar,
the Teacher, the Reviver of the Sunnah,
Subduer of Innovations

Imaam Ahmad Ibn HANBAL

Died 241H

May Allaah's Mercy be upon him

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Imaam

Ahmad Ibn HANBAL

Died 241 After Hijrah | May Allaah's Mercy be upon him

Translated by Abu Iyaad Amjad Rafiq

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"Foundations Of The Sunnah,
By the revered Imaam, the Scholar, the Teacher, the Reviver of the Sunnah and Subduer of Innovations,
Imaam Ahmad Ibn Hanbal."

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Errata To The Second Edition

Page 13, line 18 and 22: 'al-Juhnee' should read 'al-Juhanee.'
Page 14, last line: 'whether happy or unhappy' better wording is: 'whether one of the people of bliss or one of the wretched.' (i.e. refering to their condition with regard to the hereafter).
Page15, line 7: '...other than Whom there is no deity' should read 'other than Whom none has the right to be worshipped.'
Page 20, line 14: 'apparent meaning...' should read 'manifest meaning...'
Page 22, line 11: '...ibn Da'aamah' should read '...Ibn Di'aamah.'
Page 22, lines 4,5 and 18: 'al-Hakam ibn Ibaan' should read 'al-Hakam ibn Abaan.'
Page 23, lines 1,2 and 15: '..ibn Mahraan' should read 'ibn Mihraan.'
Page 25, last line: 'al-Mufham' should read 'al-Mufhim.'
Page 30, 'Yazeed ibn as-Saasib' should read 'Yazeed ibn as-Saa.ib.'
Page 31, line 16: '33H' should read '23H'
Page 31, 'Aboo Qahaafah' should read 'Aboo Quhaafah.'
Page 31, 'Razzaah' should read 'Razaah.'
Page 32/33, 'Qilaab' should read 'Kilaab.'
Page 'contents', 36,38,44,139,194 and elsewhere, 'concensus' should read 'consensus.'
Page 50, lines 9-10: 'except with the best amongst them' should read 'except in favour of something better than them.'
Page 50, last line: 'the most deserving' should read 'except in favour of something having more right to acceptance than them.'
Page 53, line 3: 'one testifying...' should read 'one testifying with his belief words and actions...'
Page 53, *Allaah ta 'Aala* should read *Allaah 'Azza wa Jall*
Page 54, line 7: 'have agreed upon' should read 'were agreed upon.'
Page 54, line 23: should read 'were [unanimously] agreed..'
Page 58, line 9: 'al-Akbaree' should read 'al-'Ukbaree.'
Page 58, line 13-14: 'as-Sawaaf az-Zanjaanee al-Harwee' should read 'as-Sarraaf az-Zanjaanee al-Harawee.'
Page 58, line 14: 'Khashnaam' should read 'Khushnaam.'
Page 65, line 5: 'Marzee' should read 'Marwazee.'

Page 68, line 6-7: '...himself', meaning on the day of the trial concerning the Qur'aan, 'then Islaam would have departed.'
Page 68, line 20: 'I would love...' should read 'I would not love...'
Page 72, line 25: 'anythig' should read 'anything.'
Page 74/75, line(s) 14/12: 'Tarus' should read 'Tarsus.'
Page 71, footnote: 'Reported by al-Bukhaaree and Muslim' should read 'Reported by al-Bukhaaree [no.2102] with the wording, 'Aboo Taybah cupped Allaah's Messenger √, so he commanded that he be given a 'saa' of dates' and by Muslim.
Page 84, last line: 'manaawibul' should read 'manaaqibul.'
Page 110, line 13: 'al-Khallaal 'Ismah...' should read 'al-Khallaal said, 'Ismah...'
Page 125, line 18: 'comibned' should read 'combined.'
Page 126, line 4: 'perfect' should read 'Perfect.'
Page 126, last line: 'mukhtasir' should read 'mukhtasar.'
Page 130, last line but one: 'sky' should read 'heavens.'
Page 135, line 25: 'how is unknown' should read 'how it is, is unknown.'
Page 136, line 26: 'Ahlud-Dhaahir' should read 'Ahludh-Dhaahir.'
Page 139, line 17: 'Barjas' should read 'Burjis.'
Page 141, line 12: 'had given obedience to him' should read 'had the pledge of allegiance given to him.'
Page 143, footnote 1: add [Hasan: 'as-Saheehah' (2297)]
Page 148, footnote 2: add [Saheeh: 'as-Saheehah' (404)]
Page 151, footnote 2: 'Barjas' should read 'Burjis.'
Page 153, line 29: 'al-Muqinee' should read 'he.'
Page 155, line 11: 'burrow' should read 'hole.'
Page 156, line 16: 'more superior than' should read 'more excellent than' or 'superior to.'
Page 159, line 11: 'Hantalee' should read 'Handhalee.'
Page 159, line 22: 'of Bukhaara saying...' should read 'say at Bukhaaraa...'
Page 160, footnote and p.159 footnote: 'sharf' should read 'sharaf.'
Page 160, line 16: 'Muqirree' should read 'Muqri.'
Page 160, line 20: 'Hantalee' should read 'Handhalee'
Page 162, line 4-5: 'those who guide themselves by him...' should read 'those who follow him.'

Page 164, line 8: 'concensus' should read 'consensus.'
Page 164, footnote 2: 'Hajar' should read 'Hajr.'
Page 166, line 22: 'Musayyab' should read 'Musayyib.'
Page 167, line 1: 'Ribaah' should read 'Rabaah.'
Page 167, line 4: '...ibn 'Utbah' should read 'Ibn 'Utaybah.'
Page 167, line 7: 'Riqaashee' should read 'Raqaashee.'
Page 170, line 17: 'concensus' should read 'consensus.'
Page 170, footnote 4: 'Sharh Usoolil-I'tiqaad' of al-Laalikaa.ee, no.291.'
Page 171, line 17: 'more loved by me than if one of them (i.e. people of desires) lives next to me.' should read 'more beloved to me than one of them (i.e. people of desires) living next to me.'
Page 171, line 30: 'mans' should read 'man's.'
Page 172, line 13: 'without rejecting anything from them both' should read 'without rejecting anything from either of them.'
Page 174, lines 5/8: 'suhhaah' should read 'sihaah.'
Page 175, line 15: ''Abdullaah ibn al-'Awwaam' should read ''Abbaad ibn al-'Awwaam.'
Page 175, lines 19/20: 'Indeed the one who came with the Sunnah in the Prayer, the Zakaah, and the Hajj is the one who came with these ahaadeeth. And indeed we know of Allaah through these ahaadeeth.' should read 'Indeed those who conveyed these ahaadeeth are the same people who conveyed the Qur'aan, and that there are five daily Prayers, and performance of Hajj to the House, and fasting in Ramadaan; so we do not come to know about Allaah except through these ahaadeeth.'
Page 175, line 26: 'even if it was authentic, but other than mutawaatir' should read 'even when it is authentic, if it is not mutawaatir.'
Page 176, line 13: 'unseen matters' should read 'matters of the unseen.'
Page 177, line 23: 'for this heart is weak (i.e. his son's).' should read 'for the heart is weak.'
Page 177, line 24: 'And he never stopped saying...' should read 'And he did not stop saying...'
Page 179, line 15: 'falsifying their falsehood' should read 'nullifying, refuting their falsehood.'

Page 181, lines 9,11 and 18: 'taqiyah' should read 'taqiyyah.'
Page 181, line 24: 'go towards it' should read 'hold it.'
Page 183, lines 3-4: 'tend towards it' should read 'hold it.'
Page 183, line 11: 'taqiyah' should read 'taqiyyah.'
Page 183, footnote 1: 'Buwaiseeree' should read 'Boosayree.'
Page 184, line 14: 'when he stated in it the religion...' should read 'when he stated in it that it is the religion...'
Page 184, line 15: 'which he reports and (when he) establishes himself upon the way of the sahaabah...' should read 'and he reported and confirmed the religion of the sahaabah...'
Page 184, line 17: 'those who have passed' should read 'of the past.'
Page 184, line 21: 'To what exactly, did he turn back to, and which you can see (evidently)?' should read 'Then to what do you see him having turned back?!'
Page 185, line 7: 'as-Salafee' should read 'as-Silafee.'
Page 185, footnote 4: 'Neesaapooree' should read 'Neesaabooree.'
Page 185, footnote 5: 'as-Salafee' should read 'as-Silafee.'
Page 186, footnote 3: 'al-Qurshee' should read 'al-Qurashee.'
Page 186, footnote 4: 'among the Jahmiyyah who attributed the forged statement (of not writing al-Ibaanah) to Abul-Hasan al-Ash'aree. But...' should read 'among the Jahmiyyah, those who are falsely ascribed to Abul-Hasan al-'Ash'aree, but...'
Page 187, line 19: 'except if it is possible to reconcile the opposites. There is no doubt however, that one of them is truly Ahlus-Sunnah - but which one?...' should read 'unless it be possible to reconcile two complete opposites; only then could it be so; otherwise not. So there is no doubt that only one of them is the person of the Sunnah. Then which one?...'
Page 187, line 23: 'the Salaf are Ahlus-Sunnah...' should read 'the Salaf are the Ahlus-Sunnah...'
Page 187, line 24: 'them. So how...' should read 'them, and what is taken into consideration regarding words are their meanings. So how...'
Page 187, line 25: 'How is it possible to say Ahlus-Sunnah are of three differing groups, but we say that they are in agreement? So where is the agreement and concensus?' should read 'How is it possible that we say about three differing groups that they are in

agreement?! Then where is the agreement?'
Page 187, last line: 1/123 should read 1/53-54
Page 189, line 10: 'ush-Shuhudaat' should read 'ush-Shahaadaat.'
Page 189, line 18: 'in it, and repentance' should read 'in it, then repentance.'
Page 189, line 20: 'al-Ihtiqaa' should read 'al-Intiqaa.'
Page 189, line 28: 'with ta'weel...' should read 'with the ta.weel...'
Page 190, line 21: 'Sheeraazww' should read 'Sheeraazee.'
Page 190, line 22: 'al-Lumaa" should read 'al-Luma"
Page 190, line 24: 'he made distinction and said: "It is the saying of the Ash'ariyyah"' should read 'he made distinction and said: "It is a saying of some of our companions, and it is (also) held by the Ash'ariyyah."'
Page 191, lines 9 and 11: 'al-Maareesee' should read 'al-Mareesee.'
Page 191, line 21: 'Qushairi' should read 'Qushairee.'
Page 194, line 18: 'concensus' should read 'consensus.'
Page 194, last line: 'A way or school of thought' should read 'a way, position, or school of thought.'
Page 195, Qadar: 'pre-estimation' should read 'pre-determination.'
Page 196, 'Taqiyah' should read 'Taqiyyah.'
Page 199, last line but one: 'attributers' should read 'attributes.'
Page 201, line 1: 'concensus' should read 'consensus.'

Please take a few moments to note these corrections as it will aid you in the understanding of this excellent work.

INTRODUCTION

Indeed all praise belongs to Allaah, we praise Him, seek His aid and His forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that none has the right to be worshipped except Allaah alone, without any partners and I bear witness that Muhammad is His servant and Messenger. Allaah sent him to remove mankind from the abyss of misguidance and *shirk* to the light of Islaam and guidance. To proceed:

This is the second treatise in the collection *'Aqaa'idus-Salaf wa Ashaabul-Hadeeth* (The Beliefs of the Pious Predecessors and the People of *Hadeeth*). I present it to the respected readers after Allaah has ennobled me by making me concerned with it and by checking and verifying the *ahaadeeth* mentioned therein, (all) by the bounty of Allaah, the Exalted.

The importance of this treatise, like the importance of the one before it[1] is that it belongs to an honourable Imaam, the revered Imaam, the scholar, the teacher, the Reviver of the *Sunnah*, the Subduer of Innovation, Ahmad ibn Muhammad ibn Hanbal, may Allaah be pleased with him.

And this is a summarisation of his belief, may Allaah have mercy

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[1] Referring to *Sareehus-Sunnah* of at-Tabaree (رحمه الله تعالى).

upon him, drawn from the Qur'aan and the *Sunnah* and from tha which the scholars of the *Salaf* and the *Ashaabul-Hadeeth* (People o *Hadeeth*) were upon and which they adopted and divulged and mad the people hold as their belief.

I was eager that those whose works are included in this collectio be (only) those whom the scholars can depend upon with respec to their sayings, as well as the smallness and conciseness of th work in question, so that it can be easily understood an acquired by the people in general.

This (present) treatise actually consists of a number of the work of Imaam Ahmad on the subject of creed. I came across then during my verification of the book *'Tabaqaatul-Hanaabilah'* b Qaadi Muhammad ibn Abee Ya'laa, and these are:

The first treatise *'Usoolus-Sunnah'* (The Foundations of the *Sunnah*) I have also verified it using the manuscript of our Shaikh Muhammad Naasirud-Deen al-Albaanee which was published in th magazine *'al-Mujaahid'* in the *Sha'baan* edition, 1411H.

The second treatise 'The *Sunnah* upon which the Messenge (ﷺ) died.'

The third treatise 'A Description of the Believer from *Ahlus-Sunnah wal-Jamaa'ah*.'*

Aboo 'Abdur-Rahmaan Fawwaaz Ahmad Zumarlee
15th *Shawwaal* 1411H
Tripoli
Lebanon

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* Both of these are included in this book after the text of *Usoolus-Sunnah*.

Part One
A brief note on Usool-us-Sunnah

This treatise has been mentioned in *Tabaqaatul-Hanaabilah* (1/241-246) in the biography of 'Abdoos ibn Maalik, one of the nearest students of Imaam Ahmad.

Another concise summary of his creed can be found in the same work *Tabaqaatul-Hanaabilah* (1/311-313), "Abul-Husain Muhammad ibn Abee Ya'laa said: I quoted from Ahmad ash-Shanjee with his *isnaad* that he said: I heard from Muhammad ibn 'Awf saying: Ahmad ibn Hanbal dictated to me ...," and then he mentioned it.

The Imaam al-Laalikaa'ee has also mentioned this creed in his *Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah* (1/156-164) where he said, "'Alee ibn Muhammad ibn 'Abdullaah as-Sakaree informed us that 'Uthmaan ibn Ahmad ibn 'Abdullaah ibn Bareed (or Yazeed) ad-Daqeeqee narrated to us saying: Aboo Muhammad al-Hasan ibn 'Abdul-Wahhaab, Abul-Anbar narrated to us: reading from his book, in the month of *Rabee'ul-Awwal*, two hundred and ninety-three (293H), saying: Aboo Ja'far Muhammad ibn Sulaymaan al-Munqiri, of Tinnees, narrated to us saying: 'Abdoos ibn Maalik al-'Attaar narrated to us saying: I heard Aboo 'Abdullaah Ahmad ibn Muhammad ibn Hanbal saying...," then he mentioned the creed, all of it.

Also the magazine, *al-Mujaahid*, published the treatise, *'Usoolus-Sunnah'* in the *Sha'baan* edition in 1411H taken from the manuscript which had been put together with the painstaking efforts of our Shaikh Muhammad Naasirud-Deen al-Albaanee, may

Allaah protect him.[1]

There are some differences between the manuscripts and I have indicated them in my footnotes to the text of this creed.

Steps in the Verification of this Treatise

(i) I have depended upon the two printings of this creed in my verification of it. The first: the one present in *Tabaqaatul-Hanaabilah* and the second, the one mentioned in *Sharh Usool I'tiqaad* of the Imaam al-Laalikaa'ee. The first one has been published in the magazine *al-Mujaahid* and was taken from the manuscript copy of the *Muhaddith* of the Era, Muhammad Naasir ud-Deen al-Albaanee, may Allaah protect him, and I have reconciled between whatever differences were found in the manuscripts.

(ii) I have referenced the Qur'anic *aayahs*, the *ahaadeeth* and other sayings wherever I found it possible.

(iii) I have provided biographies of the notable people that have been mentioned in the treatise.

I ask Allaah that He gives me success in that which He loves and is pleased with from among the sayings, actions and beliefs. That He removes us from falling into mistakes, that He grants us safety from desires and innovations and that he makes this work in the balance of my good deeds on the day that I meet Him.

Aboo 'Abdur-Rahmaan Fawwaaz Ahmad Zumarlee
15th *Shawwaal* 1411H
Tripoli
Lebanon

[1] From the manuscript copy (no. 68, Q. 10-15) which is kept at the Dhaahiriyyah Library in Damascus, Syria.

First Page of the Manuscript

Final Page of the Manuscript

THE FOUNDATIONS OF THE SUNNAH

قَالَ الْقَاضِيْ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَبِيْ يَعْلَى : قَرَأْتُ عَلَى الْمُبَارَكِ، قُلْتُ لَهُ: أَخْبَرَنَا عَبْدُ الْعَزِيْزِ الأَزْجِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ بِشْرَانَ، أَخْبَرَنَا عُثْمَانُ، اَلْمَعْرُوْفُ بِابْنِ السَّمَّاكِ، حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُحَمَّدٍ الْمُنْقَرِيُّ، حَدَّثَنِيْ عَبْدُوْسُ ابْنُ مَالِكٍ اَلْعَطَّارُ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ أَحْمَدَ بْنَ حَنْبَلٍ، رَضِيَ اللهُ عَنْهُ يَقُوْلُ:

Al-Qaadee Abul-Husain Muhammad ibn Abee Ya'laa said: I read to al-Mubaarak saying to him: 'Abdul-'Azeez al-Azjee informed us: 'Alee ibn Bushraan informed us: 'Uthmaan, known as Ibnus-Samaak, informed us: al-Hasan ibn 'Abdul-Wahhaab narrated to us: Sulaymaan ibn Muhammad al-Munqari narrated to us: 'Abdoos ibn Maalik al-'Attaar narrated to me: I heard Aboo 'Abdullaah Ahmad ibn Hanbal, may Allaah be pleased with him, saying:

أُصُوْلُ السُّنَّةِ عِنْدَنَا:

"The Fundamental Principles of the *Sunnah*[1] with us[2] are:

---

[1] The term *Sunnah* here refers to the principles and foundations of the correct Islamic *'aqeedah* (belief) and *manhaj* (methodology), since the *Salaf* would apply this term to matters of *'aqeedah* and *manhaj* - as can be seen from their books and writings, for example:

(i) *Kitaabus-Sunnah* of Imaam Ahmad (d. 241H)
(ii) *As-Sunnah* of al-Athram (d. 273H)
(iii) *Kitaabus-Sunnah* of Aboo Daawood (d. 275H)
(iv) *Kitaabus-Sunnah* of Ibn Abee 'Aasim (d. 287H)
(v) *Kitaabus-Sunnah* of 'Abdullaah, the son of Imaam Ahmad (d. 290H)
(vi) *As-Sunnah* of al-Marwazee (d. 292H) →

اَلتَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُوْلِ اللهِ (ﷺ)

1 Holding fast to what the Companions[3] of the Messenger of Allaah (ﷺ) were upon.[4]

(vii) *Sareehus-Sunnah* of Ibn Jareer at-Tabaree (d. 310H)
(viii) *As-Sunnah* of al-Khallaal (d. 311H)
(ix) *Sharhus-Sunnah* of al-Barbahaaree (d. 329H)
(x) *As-Sunnah* of al-'Assaal (d. 349H)
(xi) *As-Sunnah* of at-Tabaraanee (d. 360H)

The term '*Sunnah*' was employed in this context to differentiate between those matters of *'aqeedah* and *manhaj* that the *Salaf* were upon from those matters which were innovated by the deviant and misguided sects.

[2] Meaning the scholars of the *Ahlus-Sunnah wal-Jamaa'ah* and at the head of them in his time was Imaam Ahmad ibn Hanbal. And in this regard, this was the way of the *Salaf*, to point out to the people and the general folk the true followers and adherents of the *Sunnah* so that their *'aqeedah* (belief) and *manhaj* (methodology) could be learnt and adhered to, as the Imaam Ayyoob as-Sakhtiyaanee (d. 131H) said, "From the success of a youth or a non-Arab is that Allaah guides him to a Scholar of the *Sunnah*." Reported by al-Laalikaa'ee in *Sharh Usoolil-I'tiqaad*, no. 30.

[3] Arabic: *Sahaabah* or *Ashaab* (singular: *Sahaabee*). With respect to the *Sharee'ah* definition of a *Sahaabee* or Companion then Al-Haafidh Ibn al-Hajr said, "The most correct of what I have come across is that a *Sahaabee* (Companion) is one who met the Prophet (ﷺ) whilst believing in him, and died as a Muslim. So that includes the one who remained with him for a long or a short time, and those who narrated from him and those who did not, and those who saw him but did not sit with him and those who could not see him due to blindness." *Al-Isaabah* of Ibn Hajr (1/4-5). See also point number 44 for Imaam Ahmad's definition of a *Sahaabee*.

[4] The Messenger of Allaah (ﷺ) said, "*Indeed the Children of Israa'eel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in the Fire except one.*" It was said, 'What is the one?' He said, "*That* →

وَالإِقْتِدَاءُ بِهِمْ

2 Taking them [and their way] as a model to be followed.[5]

وَتَرْكُ الْبِدَعِ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلاَلَةٌ

3 The abandonment of innovations,[6] and every innovation is misguidance.[7]

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which I and my Companions are upon." Reported by at-Tirmidhee, no. 2792, al-Haakim, 1/128-129, al-Laalikaa'ee, no. 147, ash-Shaatibee in his *Al-I'tisaam*, 1/189 and 2/186, Ibn Hajr in *Takhreej Ahaadeeth al-Kashaaf*, no. 63 and others from 'Abdullaah ibn 'Amr ibn al-'Aas (رَضِيَ اللهُ عَنْهُ).

[5] 'Abdullah ibn Mas'ood, (رَضِيَ اللهُ عَنْهُ) said, "Verily, we emulate and do not initiate and we follow and do not innovate." Reported by al-Laalikaa'ee in *Usoolul-I'tiqaad*, 1/86. Aboo Bakr as-Siddeeq (رَضِيَ اللهُ عَنْهُ) said, "Indeed, I am a follower and I am not an innovator." Reported in *Kitaabus-Sifaat* of Ibn Qudaamah al-Maqdisee in the chapter: *Fee Fadaa'ilil-Ittibaa* and it is taken from the long *khutbah* of Aboo Bakr after the pledge of allegiance, refer to *At-Taareekh* of at-Tabaree.

[6] Linguistically *bid'ah* (innovation) means 'a newly invented matter.' The *Sharee'ah* definition of *bid'ah* is, "A newly invented way (beliefs and actions) in the religion, in imitation of the *Sharee'ah* (prescribed Law), by which nearness to Allaah is sought, not being supported by any authentic proof – neither in its foundations, nor in the manner in which it is performed." *Al-I'tisaam* of ash-Shaatibee, 1/37. Avoiding innovations is one of the great foundations and principles of *Ahl us-Sunnah wal-Jamaa'ah* and it involves:

i. having hatred for it
ii. keeping away from it
iii. warning the people about it
iv. refuting the innovators, and this is for the *'Ulamaa* alone

[7] The Messenger of Allaah (ﷺ) said, *"Every innovation is misguidance and* →

وَتَرْكُ الْخُصُوْمَاتِ

4 The abandonment of controversies.

وَتَرْكُ الْجُلُوْسِ مَعَ أَصْحَابِ الأَهْوَاءِ

5 The abandonment of sitting with the people of *Ahwaa* (desires).[8]

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going astray," reported by Aboo Daawood, no. 4607, at-Tirmidhee, no. 2676 and it is authentic (*saheeh).* Ibn Hajr authenticated it in *Takhreej Ahaadeeth Ibnul-Haajib,* 1/137. And he (ﷺ) also said, *"... and every innovation is misguidance and all misguidance is in the Hell-Fire."* Reported by an-Nasaa'ee, 1/224 from Jaabir ibn 'Abdullaah and it is authentic as declared by Shaikhul-Islaam Ibn Taymiyyah in *Majmoo'ul-Fataawaa,* 3/58. And Ibn 'Abbaas (رضي الله عنه) said, "Verily, the most detested of things to Allaah, the Exalted, are the innovations." Reported by al-Bayhaqee in *Sunan al-Kubraa,* 4/316.

[8] Al-Fudayl ibn 'Iyaad (d. 187H) said, "I met the best of people, all of them people of the *Sunnah* and they used to forbid from accompanying the People of Innovation." Reported by al-Laalikaa'ee, no. 267. Sufyaan ath-Thawree (d. 161H) said, "Whoever listens to an innovator has left the protection of Allaah, and is entrusted with the innovation." Reported by Aboo Nu'aym in *Al-Hilyah,* 7/26 and Ibn Battah, no. 444.

Al-Fudayl ibn 'Iyaad (d. 187H) said, "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." Reported by al-Laalikaa'ee, no. 1149.

Al-Layth ibn Sa'd (d. 175H) said, "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam ash-Shaafi'ee then said, "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." Reported by as-Suyooti in *Al-Amr bil 'Ittibaa wan-Nahee 'anil-Ibtidaa.* Refer to Chapter Eight: On the Prohibition of Sitting with the People of Innovation, Listening to them, Arguing with them, To Abandon them and those who Associate with them.

وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ وَالْخُصُوْمَاتِ فِي الدِّيْنِ

6 And the abandonment of quarrelling, argumentation and controversy in the religion.[9]

وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُوْلِ اللهِ (ﷺ)

7 And the *Sunnah* with us are the *aathaar* (narrations) of the Messenger of Allaah (ﷺ)[10]...

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[9] Imaam as-Saaboonee (d. 449H) said about *Ahlus-Sunnah*, "They follow the *Salafus-Saalih*, the Imaams and the Scholars of the Muslims, and they cling to the firm *deen* that they clung to and to the clear truth. And they hate *Ahlul-Bid'ah* (the People of Innovation) who innovate into the *Deen* that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the *Deen*, nor debate with them. Rather, they protect their ears from hearing their futility, things which if they pass through the ears and settle in the hearts, will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah, the Mighty and Majestic, sent down:

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ
ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ

And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme.

Soorah al-An'aam (6):68

Risaalah fil-I'tiqaad Ahlis-Sunnah Ashaabil-Hadeeth, p. 100, of Imaam as-Saaboonee.

[10] Ash-Shaatibee (d. 790H) said in *al-Muwaafiqaat*, 4/3, "The word *sunnah* →

وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ

... and the *Sunnah* explains and clarifies the Qur'aan.[11]

وَهِيَ دَلائِلُ الْقُرْآنِ

9 It is the guide to the Qur'aan [containing evidences and indications as to its meanings and correct interpretations].

وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلاَ تُضْرَبُ لَهَا الأَمْثَالُ

10 There is no analogical reasoning in the *Sunnah* and examples or likenesses are not to be made for it.[12]

وَلاَ تُدْرَكُ بِالعُقُوْلِ وَلاَ الأَهْوَاءِ

11 Nor is it grasped and comprehended by the intellects or the desires.

إِنَّمَا هُوَالإِتِّبَاعُ، وَتَرْكُ الْهَوى

12 Rather it [consists of] following [and depending upon] it and abandoning the *hawaa* [desire].

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is given to whatever has been transmitted from the Prophet (ﷺ) particularly regarding that which the Mighty Book has not provided a text for." Hassaan ibn Atiyyah (d. 120H) said, "Jibreel used to descend upon the Messenger of Allaah with the *Sunnah* just as he used to descend with the Qur'aan." Reported in *Ash-Sharh wal-Ibaanah* of Ibn Battah, p. 128 and *Majmoo'ul-Fataawaa* of Shaikhul-Islaam Ibn Taymiyyah, 3/366.

[11] Yahyaa ibn Katheer (d. 129H) said, "The *Sunnah* is decisive over the Book of Allaah." Reported in Sunan ad-Daarimee, 1/144 and *Ash-Sharh wal-Ibaanah* of Ibn Battah, p. 128.

[12] Shuraih al-Qaadee (d. 80H) said, "Verily, the *Sunnah* has preceded your *qiyaas* (analogical reasoning), so follow and do not innovate." Reported in Sunan ad-Daarimee, 1/66 and *Sharhus-Sunnah* of al-Baghawee, 1/216.

وَمِنَ السُّـنَّةِ اللَّازِمَةِ الَّتِيْ مَنْ تَرَكَ مِنْهَا خَصْلَةً لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا لَمْ يَكُنْ مِنْ أَهْلِهَا:

13 And it is from the binding and necessary *Sunnah*, [the *Sunnah*] which whoever leaves a single matter from it, has not accepted it [in its totality], has not believed in it and is not from its people:

اَلإِيْمَانُ بِالْقَدَرِ خَيْرِهِ وَشَـرِّهِ،

14 To have faith in *Qadar* [the Divine Pre-decree], both its good and its evil.[13]

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[13] The scholars of the *Salaf* from among the people of Islaam are agreed upon (the necessity of having) faith in *Qadar*, its good and its evil, its sweetness and its bitterness. (Having faith) in the *Qadaa* (Ordainment) of Allaah and His *Qadar*. Nothing occurs except due to His will and desire. And no good or evil occurs except by His will. He created whomever He willed for happiness then made him do the actions (by which this happiness is obtained) out of His bounty and He created whomever He willed for misfortune and then made him do the actions (by which he reaches this misfortune) out of His justice.

The denial of *Qadar* was one of the first innovations to appear. It occurred at the end of the era of the Companions (رضي الله عنهم), Ma'bad al Juhnee introduced it. And it has been said: rather, the first to speak in the matter of *Qadar* was Sansaweeh al-Biqaal and he was one of the people of 'Iraaq. He used to be a Christian and then became a Muslim, then he became a Christian again. Ma'bad al-Juhnee took this saying from him and then Gheelaan took it from Ma'bad. Then the *Mu'tazilah* adopted this innovation and also others besides them who were named *al-Qadariyyah*.

See *Sharh Usoolil-I'tiqaad* of Imaam al-Laalikaa'ee 3/534, *Al-I'tiqaad* of al-Bayhaaqee, p. 132, *Ash-Sharee'ah* of al-Aajurree pp. 149-168, *Sareehus-Sunnah* of at-Tabaree, pp. 34-36 with our checking, *As-Sifaat* of al-Maqdisee with our checking, *Sharhut-Tahaawee*, pp. 382-399 and *Lawaami'ul-Anwaar*, 1/299-300.

وَالتَّصْدِيْقُ بِالأَحَادِيْثِ فِيْهِ، وَالإِيْمَانُ بِهَا. لاَ يُقَالُ لِمَ؟ وَلاَ كَيْفَ؟
إِنَّمَا هُوَالتَّصْدِيْقُ وَالإِيْمَانُ بِهَا

15 To affirm the *ahaadeeth* related to it and to have faith in them. It is not to be said, 'Why?' or 'How?' It is [but] attestation [to the truthfulness of such *ahaadeeth*] and having faith in them.[14]

وَمَنْ لَمْ يَعْرِفْ تَفْسِيْرَ الْحَدِيْثِ وَيَبْلُغْهُ عَقْلُهُ، فَقَدْ كُفِيَ ذَلِكَ وَأُحْكِمَ لَهُ، فَعَلَيْهِ
بِالإِيْمَانِ بِهِ وَالتَّسْلِيْمِ لَهُ، مِثْلُ حَدِيْثِ الصَّادِقِ الْمَصْدُوقِ ، وَمَا كَانَ مِثْلُهُ فِيْ الْقَدَرِ

16 And whoever does not know the explanation of a *hadeeth* and [whose] intellect [does not have the capacity] to make him understand it, then that would be sufficient [i.e., to just merely affirm the *ahaadeeth* and have faith in them] since [everything from the religion] has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the *hadeeth* of the truthful, the believed[15] and whatever is similar to it in the

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[14] In the Arabic, the words *Tasdeeq* and *Eemaan* have been used and this is a refutation against those making a separation between them both with respect to matters of *'aqeedah* (belief). Imaam Ahmad (رحمه الله تعالى) has used these two terms together throughout this treatise with respect to issues of belief. Refer to Chapter Two: On the Meaning of *Eemaan*, for a fuller explanation from Ibn Hajr (رحمه الله تعالى).

[15] And that is the *hadeeth* of Ibn Mas'ood who said, "The Messenger of Allaah (ﷺ) informed us, and he is the truthful, the believed, *'Verily, the creation of one of you is brought together in his mother's belly for forty days in the form of a seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions and whether happy or unhappy. By Allaah,* →

matter of *al-Qadar*.[16]

وَمِثْلُ أَحَادِيْثِ الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَبَتْ عَنِ الأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ

17 And also like the *ahaadeeth* regarding the *Ru'yah* (the Believer's seeing of Allaah in the Hereafter), all of them,[17] even if they disagree with people's hearing and [even] if the one who is listening to them feels repelled by and is averse to them.

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other than Whom there is no deity, verily one of you does the actions of the people of Paradise, until there is but an arms length between him and it, and that which has been written overtakes him so he does the actions of the people of Hell-Fire and so he enters it; and one of you does the actions of the people of Hell-Fire, until there is but an arms length between him and it, and that which has been written overtakes him so he does the actions of the people of Paradise and thus enters it.'" Reported by al-Bukhaaree, nos. 3207, 3332, 6594 and 7454, Muslim, no. 2634, Aboo Daawood, no. 4708, Tirmidhee, 2137, Ibn Maajah, no. 76 and Ahmad in his *Musnad*, 1/382, 414 and 430.

[16] In the manuscript of al-Albaanee, '... and the likes of what is similar to it in the matter of *Qadar*.'

[17] The Believer's seeing of their Lord, with their eyes, on the Day of Judgement is a firmly established belief in the Book and the *Sunnah*. The whole *ummah* has taken it with acceptance. However, the strange and isolated amongst the creation have rejected it from among the *Mu'tazilah*, the *Jahmiyyah*, the *Khawaarij* and others besides them. Al-Aajurree (d. 360H) has collected all the *ahaadeeth* related about this issue in his book, '*At-Tasdeeq bin-Nadhar*' and the scholars (of *Ahlus-Sunnah*) have included such *ahaadeeth* in their books which they have authored in the subject matter of *'aqeedah*.

فَإِنَّمَا عَلَيْهِ الإِيْمَانُ بِهَا، وَأَنْ لاَ يَرُدَّ مِنْهَا حَرْفاً وَاحِداً،
وَغَيْرِهَا مِنَ الأَحَادِيْثِ الْمَأْثُورَاتِ عَنِ الثِّقَاتِ

18 Certainly, it is obligatory upon him to have faith in them and not to reject a single word from them nor from other [such] *ahaadeeth* which have been reported by reliable, trustworthy narrators.[18]

وَأَنْ لاَ يُخَاصِمَ أَحَداً، وَلاَ يُنَاظِرَ، وَلاَ يَتَعَلَّمَ الْجِدَالَ

19 And that he does not argue with anyone, nor dispute and nor should he learn [about how to make] argumentation [in such matters].

فَإِنَّ الْكَلاَمَ فِيْ الْقَدَرِ، وَالرُّؤْيَةِ، وَالْقُرْآنِ، وَغَيْرِهَا مِنَ السُّنَنِ مَكْرُوهٌ، مَنْهِيٌّ عَنْهُ

20 For indeed, [indulging in] theological rhetoric (*kalaam*)[19] in the matter of *Qadar*, the *Ru'yah*, the Qur'aan and other such issues are among the ways that are detested and which are forbidden.

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[18] Aboo Bakr al-Marwazee (d. 294H) said, "I asked Ahmad ibn Hanbal about the *ahaadeeth* which the *Jahmiyyah* reject regarding the Attributes, the Believer's seeing their Lord on the Day of Judgement, Allaah's descent [to the lowest heaven] and the Throne. So Aboo 'Abdullaah declared them all to be authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'" Reported in *Tabaqaatul-Hanaabilah* of Ibn Abee Ya'laa, 1/56. See Chapter Three: Some Sayings of the *Salaf* Concerning Allaah's Attributes and their *Ijmaa'* (concensus) Concerning the Falsehood of *Ta'weel*. And also Chapter Nine: On the Obligation of Accepting the *Ahaadeeth* Reported by Reliable and Trustworthy Narrators Mentioning the Attributes of Allaah–A Refutation against the Rationalist School of Thought.

[19] Imaam ash-Shaafi'ee (d. 204H) said, "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes →

and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book and the *Sunnah* and turns to theological rhetoric (*kalaam*)." *Sharh 'Aqeedatit-Tahaawiyyah* of Ibn Abil-'Izz, p. 75.

Ibn 'Abdul-Barr said, "The people of *Fiqh* and *Aathaar* in all the various towns and cities are agreed unanimously that the *Ahlul-Kalaam* (People of Theological Rhetoric) are (but) *Ahlul-Bida' waz-Zaigh* (the People of Innovations and Deviation). And they are not considered, by all of the above, to be amongst the ranks of the Scholars (in truth)." Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur'aan.*

Imaam ash-Shaafi'ee (d. 204H) said, "That a person is put to trial with everything that Allaah has forbidden, besides *Shirk*, is better than that he looks at *Kalaam* (theological rhetoric)." He also said, "If people knew what (misleading and destructive) desires are contained within theological rhetoric they would certainly flee from it as they would from a lion," he also said, "Whoever showed boldness in approaching theological rhetoric will never prosper." Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur'aan.*

One of the Scholars of ash-Shaash said:

Every knowledge save that of the Qur'aan is a pre-occupation
Except for the Hadeeth and Fiqh (understanding) of the Deen
Knowledge is only that about which it is said,
'Haddathanaa ...' (So and so narrated to us)
And what is besides that
Are but whisperings of the Shayaateen (devils)

Aboo Yoosuf, the companion of Aboo Haneefah said, "Whoever sought knowledge by *kalaam* (theological rhetoric) will turn a heretical apostate," and Ahmad ibn Hanbal (d. 241H) said, "The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief." Both narrations are reported by Ibn Qudaamah in his *Burhaan fee Bayaanil-Qur'aan.*

لاَ يَكُوْنُ صَاحِبُهُ إِنْ أَصَابَ بِكَلاَمِهِ السُّـنَّةَ مِنْ أَهْلِ السُّـنَّةِ،
حَتَّى يَدَعَ الْجِدَالَ وَيُسَـلِّمَ، وَيُؤْمِنَ بِالآ ثَارِ

21 The one who does so, even if he reaches the truth with his words, is not from *Ahlus-Sunnah*, until he abandons [using] this mode of argumentation, [and until he] submits and believes in the *aathaar* (the Prophetic Narrations and those of the Companions).[20]

وَالْقُـرآنُ كَلاَمُ اللهِ، وَلَيْسَ بِمَخْلُوْقٍ، وَلاَ يَضْعُفُ أَنْ يَقُوْلَ: لَيْسَ بِمَخْلُوْقٍ،
قَالَ: وَأَنَّ كَلاَمَ اللهِ لَيْسَ بِبَائِنٍ مِنْهُ، وَلَيْسَ شَيْءٌ مِنْهُ مَخْلُوْقًا

22 And the Qur'aan is the Word of Allaah. It is not created.[21] And he should not be too weak to declare it is not created and that the Word of Allaah is not [something] distinct and separate from Him [i.e., an entity in itself] and that not a single thing from it is created.

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[20] Muhammad ibn Seereen (d. 110H) said, "They (i.e., the Companions and the *Taabi'een*) used to consider themselves upon the path (of truth) so long as they held onto the narrations." Reported by al-Laalikaa'ee in his *Sharh Usoolil-I'tiqaad*, no. 110. Shaadh ibn Yahyaa said, "There is no path which is more straight and direct (in leading) to Paradise than the path of the one who travels upon the *aathaar* (narrations)." Reported by al-Laalikaa'ee in his *Sharh Usoolil-I'tiqaad*, no. 112. 'Abdullah ibn al-Mubaarak (d. 181H) said, "I found that the affair was *Ittibaa'* (following and imitation, i.e., following and submission to the narrations)." Reported by al-Laalikaa'ee in his *Sharh Usoolil-I'tiqaad*, no. 113.

[21] Refer to *Sifatul-Kalaam* in Ibn Khuzaimah's *At-Tawheed*, pp. 136-165, al-Bayhaqee in *Al-Asmaa was-Sifaat*, 1/299-322 and also his *I'tiqaad*, pp. 94-110, al-Aajurree in *Ash-Sharee'ah*, pp. 75-96, *Ar-Radd 'alal-Jahmiyyah*, pp. 132-170,

→

وَإِيَّاكَ وَمُنَاظَرَةَ مَنْ أَحْدَثَ فِيْهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ

23 And beware of argumentation with the one who innovates[22] in this matter and says that his recitation of the Qur'aan is created and other such claims.

وَمَنْ وَقَفَ فِيْهِ، فَقَالَ: لاَ أَدْرِيْ مَخْلُوْقٌ أَوْ لَيْسَ بِمَخْلُوْقٍ؟ وَإِنَّمَا هُوَ كَلاَمُ اللهِ، فَهُوَ صَاحِبُ بِدْعَةٍ، مِثْلُ مَنْ قَالَ: هُوَ مَخْلُوْقٌ

24 And whoever hesitates in this matter and says, 'I do not know whether it is created or not created. It is but the Word of Allaah.' Then he is a person of innovation and he is just like the one who says, 'It is created.'[23]

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al-Laalikaa'ee's *Usoolul-I'tiqaad*, 2/212-312 and *Ar-Radd 'alal Bishr al-Mareesee*, p. 464. Also read, most importantly, *Mukhtasir as-Sawaa'iq al-Mursilah*, 2/277/332 of Ibn al-Qayyim and *Sharhut-Tahaawiyyah* with the checking of Shaakir, pp. 107-127.

[22] The prohibition of argumentation with the *Ahlul-Bid'ah* is a matter upon which there is unanimous agreement between the *Salaf* and likewise turning away from them and avoiding their gatherings. Qaadee Aboo Ya'laa (d. 333H) said in *Hajarul-Mubtadi'*, p. 32, "There is concensus (*Ijmaa'*) among the *Sahaabah* and the *Taabi'een* as regards dissociating and cutting-off from the Innovators." Refer to Chapter Eight: On the Prohibition of Sitting with People of Innovation, Listening to them, Arguing with them. To Abandon them and those who Associate with them.

[23] See Chapter One for an eyewitness account of the trial that Imaam Ahmad (رَحِمَهُ اللهُ تَعَالَى) underwent with respect to this issue at the hands of the *Khaleefah* al-Mu'tasim.

وَإِنَّمَا هُوَ كَلَامُ اللهِ وَلَيْسَ بِمَخْلُوْقٍ

Indeed it is the Word of Allaah and it is not created.[24]

وَالإِيْمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ، كَمَا رُوِيَ عَنِ النَّبِيِّ (ﷺ) فِي الأَحَادِيْثِ الصِّحَاحِ

25 To have faith in the *Ru'yah* (that Allaah will be seen) on the Day of Judgement as has been reported from the Prophet (ﷺ) in the authentic *ahaadeeth*.[25]

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[24] The words, 'Indeed it is the Word of Allaah and it is not created,' are not in the script of al-Laalikaa'ee in his *Sharh Usoolil-I'tiqaad*.

[25] Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "And this matter is from the fundamental principles and the disgust of the *Salaf* towards the one who opposed this was strong and intense. And they authored many well-known books in this regard." *Majmoo'ul-Fataawaa*, 2/469.

Imaam al-Aajurree (d. 360.H) said in *Ash-Shar'eeah*, p. 275, "And the apparent meaning of the Qur'aan makes it clear that the Believers will see Allaah, the Mighty and Majestic. So having faith in it is obligatory and whoever believes in that which we have mentioned then he has acquired his share of goodness in this life and the Hereafter. And whoever denies all of what we have mentioned and claims that Allaah, the Mighty and the Majestic, will not be seen in the Hereafter then he has disbelieved, and whoever disbelieves in this then he has disbelieved in many matters, having faith in which is obligatory."

He also said, p. 254, quoting Imaam Ahmad, "Whoever says that Allaah, the Mighty and Majestic, will not be seen in the Hereafter then he has disbelieved. Upon him is the curse of Allaah and His anger – whomever he may be from among the people." And he also narrates, p. 255, from Aboo Daawood as-Sijistaanee, "I heard Ahmad ibn Hanbal say, when something regarding the Seeing of Allaah (in the Hereafter) was mentioned to him, he became angry and said, '(Whoever says) Allaah, the Mighty and the Majestic, will not be seen is a disbeliever.'"

وَأَنَّ النَّبِيَّ قَدْ رَأَى رَبَّـهُ، فَإِنَّـهُ مَأْثُوْرٌ عَنْ رَسُوْلِ اللهِ (ﷺ) صَحِيْحٌ

26 And that the Prophet (ﷺ) saw his Lord[26] since this has been transmitted from the Messenger of Allaah (ﷺ) and is correct and authentic.

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[26] The *Salaf* have differed with respect to the Prophet's (ﷺ) seeing of his Lord. 'Aa'ishah and Ibn Mas'ood have rejected it and another group have affirmed it, amongst them Ibn 'Abbaas. 'Abdur-Razzaaq has quoted from Ma'mar from al-Hasan that he swore Muhammad saw his Lord. And Ibn Khuzaimah narrates from 'Urwah ibn az-Zubair that he affirmed it and that it used to be severe upon him when the rejection of 'Aa'ishah would be mentioned to him. All of the companions of Ibn 'Abbaas have affirmed likewise. And Ka'b al-Ahbaar was firm upon it, as was Zuhree and his companion Ma'mar and also others. It is also the saying of al-Ash'aree.

Then they differ – did he see him with his eyes or with his heart? Al-Haafidh Ibn Hajr (d. 851H) said, "The narrations from Ibn 'Abbaas have come unrestricted and the others are restricted. It is therefore necessary to understand the general unrestricted narrations (from Ibn 'Abbaas) in light of the restricted narrations (from 'Aa'ishah and Ibn Mas'ood) ..." Then he mentions the unrestricted narrations mentioning the vision (with the eyes) and the restricted narrations which mention that the vision was by the heart. Then he said, "... So upon this, it is possible to reconcile between the affirmation of Ibn 'Abbaas and the denial of 'Aa'ishah in that the denial can be taken to be the denial of the vision with the eyes and its affirmation to be the affirmation of the heart ..." See *Fathul-Baaree*, 8/608.

I say: It is possible to reconcile between the two sayings of Ibn 'Abbaas and 'Aa'ishah (رضي الله عنها) in another way and that is that Ibn 'Abbaas speaks about the affirmation of the vision for the Prophet (ﷺ) basing this upon the possibility that he saw his Lord in his sleep, and this is also a true vision. And it is not that he saw him in the Night of Ascent. And that 'Aa'ishah denied the Prophet's (ﷺ) vision of his Lord on the Night of Ascent only, or the seeing of his Lord while he was awake and that she does not deny that he saw Him in his sleep. Rather, she just negates that he saw Him while he was awake. →

قَدْ رَوَاهُ قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

It has been reported by Qataadah[27] from 'Ikrimah[28] from Ibn 'Abbaas.

وَرَوَاهُ الْحَكَمُ بْنُ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ

And al-Hakam ibn Ibaan[29] reported it from 'Ikrimah from Ibn 'Abbaas.

So upon this, there is no contradiction and all praise is for Allaah, the Lord of all the Worlds, and Allaah, the Exalted, knows best. See also *Sharh Usoolil-I'tiqaad* of al-Laalikaa'ee, 93/512, *As-Sunnah*, 1/181 and *As-Sifaat* of al-Maqdisee, pp. 109-111.

[27] He is Qataadah ibn Da'aamah ibn Qataadah as-Sadoosee, Abul-Khattaab al-Basree. He is *thiqah thabat* (a precise, reliable and trustworthy narrator). It has been said that he was born blind, see *At-Taqreeb*, 2/123.

[28] He is 'Ikrimah ibn 'Abdullaah, the *mawlaa* of Ibn 'Abbaas, a Berber in origin. He is *thiqah thabat* (a precise, reliable and trustworthy narrator), a scholar in *tafseer*. He died in 107H and it has been said that he died after that, as has been mentioned in *At-Taqreeb*, 2/30, see *Al-Kaashif*, 2/241.

[29] He is al-Hakam ibn Ibaan al-'Udnee, Aboo 'Eesaa. He was *sadooq* (truthful) and an *'aabid* (worshipper) and he had *awhaam* (i.e., made mistakes in his narrations). See *At-Taqreeb*, 1/190 and *Al-Kaashif*, 1/181.

وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُوْسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ

Also 'Alee ibn Zaid[30] reported it from Yoosuf ibn Mahraan[31] from Ibn 'Abbaas.[32]

وَالْحَدِيْثُ عِنْدَنَا عَلَى ظَاهِرِهِ، كَمَا جَاءَ عَنِ النَّبِيِّ (ﷺ)، وَالْكَلَامُ فِيْهِ بِدْعَةٌ

27 And the *hadeeth*, in our estimation, is to be taken by its apparent meaning (*alaa dhaahirihi*),[33] as it has come from the Prophet (ﷺ). And indulging in theological rhetoric with respect to it is an innovation.

وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا نُنَاظِرُ فِيْهِ أَحَداً

But we have faith in it as it came, upon its apparent meaning and we do not dispute with anyone regarding it.

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[30] He is 'Alee ibn Zaid ibn Jad'aan, at-Taimee, al-Basree and he is *da'eef* (weak). See *At-Taqreeb*, 2/37, *Tahdheebut-Tahdheeb*, 7/322-324, *Al-Mughnee fid-Du'afaa*, 2/448 and *Al-Kaashif*, 2/248.

[31] He is Yoosuf ibn Mahraan al-Basree and he is not Ibn Maahik. See *At-Taqreeb*, 2382-383, *Tahdheebut-Tahdheeb*, 11/424-425 and *Al-Kaashif*, 3/263.

[32] Imaam Ahmad reported the *hadeeth* in his *Musnad*, 1/285-290, as did al-Aajurree in *Ash-Sharee'ah*, pp. 491-494, at-Tabaree in his *tafseer*, 11/28/31, Ibn Abee 'Aasim in *As-Sunnah*, pp. 433-440, al-Bayhaqi in *Al-Asmaa was-Sifaat*, 2/189, al-Laalikaa'ee in *Sharh Usoolil-I'tiqaad*, p. 904 and Ibn Khuzaimah in *At-Tawheed*, p. 200 from Ibn 'Abbaas.

[33] See Chapter Four: Affirming the Attributes of Allaah with their *Dhaahir* (Apparent) and *Haqeeqi* (Real) Meaning and a Refutation that the Way of the *Salaf* was Allegedly *Tafweedh* - A Refutation of the *Mufawwidah*

وَالإِيْمَانُ بِالْمِيْزَانِ يَوْمَ الْقِيَامَةِ، كَمَا جَاءَ: يُوْزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ، فَلاَ يَزِنُ جَنَاحَ بَعُوْضَةٍ

28 And having faith in the Balance [the Weighing] on the Day of Judgement just as it has come [to us in the *hadeeth*], "A *servant will be weighed on the Day of Judgement and he will not be equal in weight to the wing of a fly.*"[34]

وَتُوْزَنُ أَعْمَالُ الْعِبَادِ، كَمَا جَاءَ فِيْ الأَثَرِ. وَالإِيْمَانُ بِهِ وَالتَّصْدِيْقُ [بِهِ]. وَالإِعْرَاضُ عَمَّنْ رَدَّ ذَلِكَ، وَتَرْكُ مُجَادَلَتِهِ

29 And the actions of the servants will be weighed just as has been reported in the narration. To have faith in it and to attest to its truthfulness and to turn away from whoever rejects that and to abandon argumentation with him.

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[34] This is the meaning of the *hadeeth*, "*A large man who eats and drinks a lot will be brought and weighed and he will not be equal in weight, in the sight of Allaah, to the wing of a fly,*" then he recited:

فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا

And We will not give them any weight on the Day of Judgement.
Soorah al-Kahf 18:105

Reported by Bukhaaree, no. 4729 and Muslim, no. 2785.

وَأَنَّ اللهَ (تَبَارَكَ وَتَعَالَى) يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَهُ وَبَيْنَهُمْ تَرْجُمَانٌ، وَالإِيْمَانُ بِهِ، وَالتَّصْدِيْقُ بِهِ

30 And that Allaah, [the Blessed and Exalted],[35] will speak to the servants on the Day of Judgement, without there being a translator between Him and them,[36] to have faith in this and to attest to its truthfulness.

وَالإِيْمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُوْلِ اللهِ (ﷺ) حَوْضاً يَوْمَ الْقِيَامَةِ تَرِدُ عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طُوْلِهِ مَسِيْرَةَ شَهْرٍ، آنِيَتُهُ عَدَدَ نُجُوْمِ السَّمَاءِ، عَلَى مَا صَحَّتْ بِهِ الأَخْبَارُ مِنْ غَيْرِ وَجْهٍ

31 To have faith in the *Hawd* (the Pool)[37] and that there is a pool for the Messenger of Allaah (ﷺ) on the Day of Judgement. His *ummah* will come to it [to drink] and its width is equal to the distance travelled in a month. Its drinking vessels equalling the number of stars in the sky [and this is] in accordance with the narrations that are authentic in this regard, from more than one aspect.

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[35] This is an addition in al-Laalikaa'ee's *Sharh Usoolil-I'tiqaad*, 1/158 and in the manuscript of Shaikh al-Albaanee, (حفظه الله) it is just, '... the Exalted.'

[36] Due to the *hadeeth* reported by 'Adee ibn Haatim, (رضي الله عنه), *"There is not a single one amongst you except that Allaah will speak to him on the Day of Judgement, without there being between Him and him a translator. He will then look to his right and he will not see except what he has sent forth (of actions), then he will look to his left and he will not see except what he has sent forth, then he will look in front of himself and the Hell-Fire will be facing him, so whoever amongst you is able to save his face from the Hell-Fire even if it is with half a date, then let him do so."* Reported by al-Bukhaaree, nos. 1413, 3595, 6539, 7443 and 7512, Muslim, no. 1016, Tirmidhee, no. 2415, Ibn Maajah, no. 1843, Ahmad in his *Musnad*, 4/256-377 and others.

[37] Al-Qurtubee said in *Al-Mufham*, agreeing and following al-Qaadee 'Iyaad→

وَالإِيْمَانُ بِعَذَابِ القَبْرِ، وَأَنَّ هَذِهِ الأُمَّةَ تُفْتَنُ فِيْ قُبُوْرِهَا، وَتُسْأَلُ عَنِ الإِيْمَانِ وَالإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيُّهُ؟

32 To have faith in the Punishment of the Grave[38] and that this *ummah* will be put to trial in their graves and will be questioned about *Eemaan* and *Islaam*. About who is his Lord? Who is his Prophet?

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in most of it, "Among the things that are necessary upon every responsible person to know and to believe in is that Allaah, the Sublime and Exalted, has singled out His Prophet Muhammad (ﷺ) with the *Hawd*, whose name, characteristics and drink have been made clear in the well known and authentic *ahaadeeth*, the sum total of which provide certain and definite knowledge. Since (such *ahaadeeth*) have been reported from the Prophet (ﷺ) by more than thirty Companions. In the two *Saheehs* (it is reported by) over twenty Companions and in other than the two *Saheehs* by the remainder of them in *ahaadeeth* whose transmission is authentic and whose reporters are well known. Then a similar number of the *Taabi'een* reported that from the aforementioned Companions and then after them in multiples of their number (the *Taabi'een*) and so on."

[38] Sufyaan ibn 'Uyainah (d. 197H) said, "The *Sunnah* is ten. Whoever accepts them has completed the *Sunnah* and whoever abandons anything from them has abandoned the *Sunnah* ..." and amongst them he mentions "... Punishment in the Grave ..." al-Laalikaa'ee in *Sharh Usoolil-I'tiqaad*, no. 312. Imaam Shaafi'ee (d. 204H) said, "Indeed the Punishment of the Grave is a true fact, the questioning of those in the graves is a true fact." *Manaaqibush-Shaafi'ee* of al-Bayhaqee, 1/415.

Imaam at-Tahaawee (d. 321H) said, "This is an explanation of the *'aqeedah* of the *Ahlus-Sunnah wal-Jamaa'ah* upon the way of the Scholars of this Religion: Aboo Haneefah an-Nu'maan ibn Thaabit al-Koofee, Aboo Yoosuf Ya'qoob ibn Ibraaheem al-Ansaaree and Aboo 'Abdullaah Muhammad ibn al-Hasan ash-Shaybaanee (رحمهم الله) and the beliefs they held concerning the fundamentals of the *Deen* and their *'aqeedah* in the Lord of the worlds ..." up until he said, "... We have *eemaan* in the Angel of Death who is charged with taking the souls of all the worlds and in the Punishment of the Grave for those who deserve it." *'Aqeedatut-Tahaawiyyah*, nos. 79-80. →

وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ اللهُ، وَكَيْفَ أَرَادَ
وَالإِيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ

33 And that *Munkar* and *Nakeer* will come to him, [all of that] in whatever way Allah wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

Imaam al-Aajurreee (d. 360H) said, 'Chapter: *Tasdeeq* (affirmation) and *Eemaan* (faith) in the Punishment of the Grave.' In which he brings many of the *ahaadeeth* related by al-Bukhaaree and Muslim and ends the chapter saying, "So what is the condition of those who deny these *ahaadeeth* except that they have deviated very far and are in a huge loss." *Ash-Sharee'ah* of al-Aajurree, pp. 358-364.

And the *Salaf* are agreed unanimously that the Questioning and the Punishment in the Grave is a true fact and a certain reality. And others from among them who affirm it and mention it in their books of *'aqeedah*, affirming the necessity of believing in it with firm conviction in the heart include: Aboo Daawood (d. 275H), Ibn Qutaybah (d. 278H), Abul-Hasan al-Ash'aree (d. 324H), Ibn Abee Haatim (d. 327H), Imaam al-Barbahaaree (d. 329H), Imaam al-Laalikaa'ee (d. 418H), Imaam al-Bayhaqee (d. 458H), Imaam an-Nawawee (d. 676H), al-Qurtubee (d. 671H) and many others.

Imaam al-Bayhaqee has a comprehensive book regarding the affirmation of the Punishment of the Grave. He has collected all the *ahaadeeth* affirming the Punishment of the Grave and whatever is related to it. It has been printed with the title, *'Ithbaat 'Adhaabil-Qabr wa Su'aalil-Malikain.'* Imaam Ibn Rajab (d. 795H) also has a book titled, *'Ahwaalul-Quboor.'* See also *At-Tadhkirah* of Imaam al-Qurtubee.

وَالإِيْمَانُ بِشَـفَاعَةِ النَّبِيِّ (ﷺ)، وَبِقَوْمٍ يُخْرَجُوْنَ مِنَ النَّارِ بَعْدَمَا احْتَرَقُوا وَصَارُوا فَحْماً، فَيُـؤْمَرُ بِهِمْ إِلَى نَهَرٍ عَلى بَابِ الْجَنَّةِ كَمَا جَاءَ الأَثَرُ كَيْفَ شَـاءَ اللهُ، وَكَمَا يَشَاءُ، إِنَّـمَا هُوَالإِيْمَانُ بِهِ، وَالتَّصْدِيْقُ بِهِ

34 To have faith in the Intercession of the Prophet (ﷺ)[39] and [to have faith] that some people will be brought out of the Fire after they have been burnt therein and reduced to charcoal. [That] it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, [all of that] however Allaah wills and in whatever way Allaah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

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[39] The affirmed intercession of our Prophet Muhammad (ﷺ) is of various types:

(i) The great intercession – which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet (ﷺ) and this is for the coming of Allaah so that Judgement may begin.

(ii) His (ﷺ) intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.

(iii) His (ﷺ) intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.

(iv) His (ﷺ) intercession for the raising of the ranks of those have entered Paradise, that their rank be raised to one greater than what the reward for their actions would have given them.

(v) His (ﷺ) intercession for a people to be entered into Paradise without reckoning.

(vi) His (ﷺ) intercession for the lightening of the punishment for those who deserve it, such as his intercession for his uncle Aboo Taalib, that his punishment may be lightened.

(vii) His (ﷺ) intercession for permission to be granted for all the Believers to enter Paradise.

(viii) His (ﷺ) intercession for the people who committed major sins, amongst those who entered the Fire, that they may be brought out of it. See *Sharhut-Tahaawiyyah* of Ibn Abil-'Izz (d. 792H).

وَالإِيْمَانُ أَنَّ الْمَسِيْحَ الدَّجَّالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ، وَالأَحَادِيْثُ الَّتِيْ جَاءَتْ فِيْهِ، وَالإِيْمَانُ بِأَنَّ ذٰلِكَ كَائِنٌ

35 To have faith that the *Maseehud-Dajjaal* is to come,[40] there being written between his eyes, '*Kaafir.*' And [to have faith] in the *ahaadeeth* which have come [to us] regarding him. And to have faith that that will happen.

وَأَنَّ عِيْسَى (ابْنَ مَرْيَمَ) يَنْزِلُ فَيَقْتُلُهُ بِبَابِ لُدٍّ

36 And [to have faith] that 'Eesaa [ibn Maryam][41] will descend and will kill him at the gate of Ludd.[42]

وَالإِيْمَانُ قَوْلٌ وَعَمَلٌ، يَزِيْدُ وَيَنْقُصُ، كَمَا جَاءَ فِيْ الأَثَرِ: أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَاناً أَحْسَنُهُمْ خُلُقاً

37 And that faith consists of [both] speech and action, it increases

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[40] See the narration of ad-Dajjaal in *Ash-Sharee'ah* of al-Aajuree, p. 372, *An-Nihaayah* of Ibn Katheer, pp. 52-93, *Sharhut-Tahaawiyyah*, p. 486, *Lawaami'ul Anwaar*, 2/86 and *At-Tadhkirah* of al-Qurtubee, pp. 344-380 with our checking.

[41] This is an addition in *Usoolul-I'tiqaad*, 1/159 and also in the manuscript of Shaikh al-Albaanee.

[42] Ludd is an airport town in the land of Palestine, approximately two miles from ar-Ramlah. See also the *hadeeth* in Muslim, no. 2137, Aboo Daawood, no. 4321, at-Tirmidhee, no. 2240, Ibn Maajah, no. 4075, Ahmad in his *Musnad*, 4/181-182 and also al-Aajuree in *Ash-Sharee'ah*, p. 386. And the *ahaadeeth* regarding the descent of 'Eesaa (عليه السلام) at the end of time reach the level of *mutawaatir*, see *'At-Tasreeh bimaa Tawaatara min Nuzoolil-Maseeh.'*

and decreases[43] as has been reported in the narration, "*The most complete of the believers with respect to faith is the best of them in his manners.*"[44]

وَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ

وَلَيْسَ مِنَ الأَعْمَالِ شَيْءٌ تَرْكُهُ كُفْرٌ إِلاَّ الصَّلَاةَ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللهُ قَتْلَهُ

38 And whoever abandons the prayer then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief except for the prayer. Whoever abandons it is a disbeliever and Allaah has made killing him permissible.[45]

وَخَيْرُ هذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُوْ بَكْرٍ الصِّدِّيْقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ،
ثُمَّ عُثْمَانُ بْنُ عَفَّانَ

39 And the best of this *ummah* after its Prophet (ﷺ) is Aboo

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[43] Al-Laalikaa'ee (d. 418H) reports in his *Sharh Usoolil-I'tiqaad Ahlis-Sunnah*, 5/958, that 'Abdur-Razzaaq (as-San'aanee) said, "I met sixty two Shaikhs, amongst them were: Ma'mar, al-Awzaa'ee, ath-Thawree, al-Waleed ibn Muhammad al-Qurashee, Yazeed ibn as-Saa'sib, Hammaad ibn Salamah, Hammaad ibn Zaid, Sufyaan ibn 'Uyainah, Shu'ayb ibn Harb, Wakee' ibn al-Jarraah, Maalik ibn Anas, Ibn Abee Laylaa, Isma'eel ibn Ayyaash, al-Waleed ibn Muslim and those I have not named, all of them saying, 'Faith consists of speech and action, it increases and decreases."

[44] Reported by Aboo Daawood, no. 4682, Tirmidhee, no. 1162, Ahmad in his *Musnad*, 2/25, 472 and 527, ad-Daarimee, no. 2792, Ibn Hibbaan in his *Saheeh*, no. 1926 and others. Its chain of narration is authentic, see *As-Saheehah* of al-Albaanee 1/511 and 513.

[45] See *As-Salaatu wa Hukmu-Taarikihaa* of Ibn Qayyim al-Jawziyyah, pp. 9-19

Bakr as-Siddeeq[46] then 'Umar ibn al-Khattaab,[47] then 'Uthmaan ibn Affaan.[48]

نُقَدِّمُ هَؤُلاَءِ الثَّلاَثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُوْلِ اللهِ (ﷺ)، لَمْ يَخْتَلِفُوْا فِيْ ذَلِكَ

40 We give precedence to those three just as the Companions of the Messenger of Allaah (ﷺ) gave precedence to them. They [the Companions] never differed in that.[49]

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[46] He is the best of the people after the Messenger of Allaah (ﷺ). 'Abdullaah ibn 'Uthmaan, he is Aboo Qahaafah ibn 'Aamir ibn 'Amr ibn Ka'b ibn Sa'd ibn Taim ibn Marrah, al-Qurashee, at-Taimee – Aboo Bakr as-Siddeeq, the successor (*khaleefah*) of the Messenger of Allaah (ﷺ) and his companion while he was in the cave. See *Tahdheebul-Kamaal*, 5/282-283.

[47] He is the *Ameerul-Mu'mineen*, 'Umar ibn al-Khattaab ibn Nufail ibn 'Abdul-'Uzzaa ibn Riyaah ibn 'Abdullaah ibn Qurt ibn Razzaah ibn 'Adee ibn Ka'b al-Qurshee, al-'Adawee. He was martyred in the month of *Dhul-Hijjah* of the year 33H and he was the *khaleefah* for ten and a half years. See *At-Taqreeb*, 2/54.

[48] He is the *Ameerul-Mu'mineen*, 'Uthmaan ibn Affaan ibn Abil-'Aas ibn 'Umayyah ibn 'Abd Shamsil-Amawee, Dhun-Noorain, from among those foremost in faith (*as-saabiqoon al-awwaloon*). One of the four *khaleefah*s and one of the ten who had been given the glad tidings of Paradise. He was martyred in the month of *Dhul-Hijjah*, after the *'Eed* of Sacrifice of the year 35H. His *khilaafah* lasted for twelve years and his age was eighty. It has been said more than this and also less than this. See *At-Taqreeb*, 2/12.

[49] 'Allaamah Siddeeq Hasan Khan (d. 1307H) said, '... and whoever rebukes the *khilaafah* of any one of them – then he is more astray than his father's donkey.' *Qatfuth-Thamr fee Bayaani-'Aqeedati-Ahlil-Athar*, p. 99.

ثُمَّ بَعْدَ هَؤُلاَءِ الثَّلاَثَةِ أَصْحَابُ الشُّـوْرَى الْخَمْسَةِ: عَلِيُّ بْنِ أَبِيْ طَالِبٍ، وَالزُّبَـيْـرَ، وَطَلْحَةَ، وَعَبْدَ الرَّحْمنِ بْنِ عَوْفٍ، وَسَـعْدَ بْنِ أَبِيْ وَقَّاصٍ: كُلُّهُمْ يَصْلُحُ لِلْخِلاَفَةِ، وَكُلُّهُمْ إِمَامٌ

41 Then after those three, the five Companions of the *shooraa*: 'Alee ibn Abee Taalib,[50] az-Zubair,[51] Talhah,[52] 'Abdur-Rahmaan ibn 'Awf[53] and Sa'd ibn Abee Waqqaas,[54] each of them was fitting and appropriate for *khilaafah* and each of them was an Imaam (leader).

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[50] He is the *Ameerul-Mu'mineen*, 'Alee ibn Abee Taalib ibn 'Abdul-Muttalib ibn Haashim, al-Haashimee, the nephew of the Messenger of Allaah (ﷺ) and the husband of his daughter, from among those foremost in the faith. It is likely that he was the first one to accept Islaam. He was also one of the ten given the glad tidings of Paradise. He died in the month of Ramadaan of the year 40H and he was, in the opinion of the People of Knowledge, the best of those alive amongst the Children of Aadam at that time, by the consensus of *Ahlus-Sunnah*. He was sixty three years of age, as is mentioned in *At-Taqreeb*, 2/39.

[51] He is az-Zubair ibn al-'Awwaam ibn Khuwailid ibn Asad ibn 'Abdul-'Uzzaa ibn Qusai ibn Qilaab, Aboo 'Abdullaah, al-Qurashee, al-Asadee, one of the ten promised to receive Paradise. He was killed in the year 36H on the 'Day of the Camel.' See *At-Taqreeb*, 1/259.

[52] He is Talhah ibn 'Ubaidullaah ibn 'Uthmaan ibn 'Amr ibn Ka'b ibn Sa'd ibn Tameem ibn Marrah at-Taimee, Aboo Muhammad al-Madanee, one of the ten given the good tidings of Paradise. He was martyred on the 'Day of the Camel' in the year 36H at the age of 63. See *At-Taqreeb*, 1/379.

[53] He is 'Abdur-Rahmaan ibn 'Awf ibn 'Abd-'Awf ibn 'Abdul-Haarith ibn Zahrah, al-Qurashee, az-Zuhree, one of the ten guaranteed Paradise and one of the earliest in Islaam. He died in the year 32H and it has been said other than this. See *At-Taqreeb*, 1/494. →

وَنَذْهَبُ فِيْ ذَلِكَ إِلَى حَدِيْثِ ابْنِ عُمَرَ: كُنَّا نَعُدُّ - وَرَسُوْلُ اللهِ (ﷺ) حَيٌّ، وَأَصْحَابُهُ مُتَوَافِرُوْنَ: أَبُوْ بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَسْكُتُ

42 In this regard we take the *hadeeth* of Ibn 'Umar,[55] 'We used to consider, while the Messenger of Allaah (ﷺ) was alive and his Companions widespread: Aboo Bakr [to be first], then 'Umar, then 'Uthmaan – and then we remained quiet.'[56]

ثُمَّ [مِنْ] بَعْدِ أَصْحَابِ الشُّوْرَى: أَهْلُ بَدْرٍ مِنَ الْمُهَاجِرِيْنَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الأَنْصَارِ، مِنْ أَصْحَابِ رَسُوْلِ اللهِ (ﷺ)، عَلَى قَدْرِ الْهِجْرَةِ وَالسَّابِقَةِ أَوَّلاً، فَأَوَّلاً

43 Then after the five companions of the *shooraa* are the people who fought in Badr from among the *Muhaajiroon*. And then those who fought in Badr from among the *Ansaar*, from among the Companions of the Messenger of Allaah (ﷺ) [each one's rank is] according to his migration and precedence [in the religion].

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[54] He is the noble companion, Sa'd ibn Abee Waqqaas ibn Maalik ibn Wuhaib ibn 'Abd-Manaf ibn Zahrah ibn Qilaab az-Zuhree, Aboo Ishaaq, one of the ten guaranteed Paradise and the first one to throw a weapon in the path of Allaah. He died at al-'Aqeeq in the year 55H as is well known, and he was the last of the ten who had been guaranteed Paradise to die. See *At-Taqreeb*, 1/290.

[55] He is the famous companion, 'Abdullaah ibn 'Umar ibn al-Khattaab al-'Adawee, Aboo 'Abdur-Rahmaan. He was one of the most fervent and strong amongst the people in following the narrations and was also amongst the Companions that were rich and well to do. He died at the end of the year 73H or the beginning of the next year. See *At-Taqreeb*, 1/435.

[56] Reported by Bukhaaree, nos. 3655 and 3697, Aboo Daawood, nos. 4627 and 4628, at-Tirmidhee, no. 3707, Ibn Maajah, no. 106 and others.

ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ: أَصْحَابُ رَسُوْلِ اللهِ (ﷺ)، اَلْقَرْنُ الَّذِيْ بُعِثَ فِيْهِمْ كُلُّ مَنْ صَحِبَهُ سَنَةً، أَوْ شَهْرًا، أَوْ يَوْمًا، أَوْ سَاعَةً، أَوْ رَآهُ: فَهُوَمِنْ أَصْحَابِهِ، لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ، وَسَمِعَ مِنْهُ وَنَظَرَ إِلَيْهِ

44 Then the most superior of mankind after these: the Companions of the Messenger of Allaah (ﷺ), the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or [just merely] saw him, then he is from among his Companions.[57] His companionship is according to the extent to which he accompanied him, [and to the extent to which] he had precedence in being with him, heard from him and looked at him.[58]

فَأَدْنَاهُمْ صُحْبَةً هُوَأَفْضَلُ مِنَ الْقَرْنِ الَّذِيْنَ لَمْ يَرَوْهُ، وَلَوْ لَقُوْا اللهَ بِجَمِيْعِ الْأَعْمَالِ، كَانَ هَؤُلَاءِ الَّذِيْنَ صَحِبُوْا النَّبِيَّ (ﷺ)، وَرَأَوْهُ وَسَمِعُوْا مِنْهُ.

45 So the closest of them in companionship to him are more excellent than the generation which did not see him, even if they met Allaah with all the [good] actions. Despite that, those who accompanied the Prophet (ﷺ), saw him and heard from him [are superior].

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[57] Ibn al-Madeenee (d. 234H) said, "Whoever accompanied the Prophet (ﷺ) or saw him, even if it was for an hour during the day then he is one of the Companions of the Prophet (ﷺ)." And his student Imaam al-Bukhaaree said, "Whoever accompanied the Prophet (ﷺ) or saw him, from among the Muslims, then he is from amongst his Companions." *Saheeh al-Bukhaaree*, 7/1 with *Fath*.

[58] In the manuscript of Shaikh al-Albaanee, '... and took a glance at him.'

وَمَنْ رَآهُ بِعَيْنِهِ، وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ بِصُحْبَتِهِ مِنَ التَّابِعِيْنَ،
وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ

46 And whoever saw him with his eyes, and believed in him, even if for an hour,[59] is more excellent, on account of this companionship [with the Prophet (ﷺ)], than the *Taabi'een*, even if they [the *Taabi'een*] did every action of goodness.

وَالسَّمْعُ وَالطَّاعَةُ لِلأَئِمَّةِ، وَأَمِيْرِ الْمُؤْمِنِيْنَ، اَلْبَرِّ وَالفَاجِرِ مِمَّنْ وَلِيَ الْخِلاَفَةَ،
وَاجْتَمَعَ النَّاسُ عَلَيْهِ وَرَضُوْا بِهِ

47 And hearing and obeying the leaders [*a'immah*] and the *Ameer ul-Mu'mineen*, whether righteous or sinful, from among those who come into power with the *khilaafah* and with respect to whom the people have agreed and united themselves and are pleased with him.

وَمَنْ خَرَجَ عَلَيْهِمْ بِالسَّيْفِ حَتَّى صَارَ خَلِيْفَةً، وَسُمِّيَ أَمِيْرُ الْمُؤْمِنِيْنَ

48 And also [hearing and obeying the one] who fought against the people with the sword [i.e. conquered them] until he became the *khaleefah* and was named the *Ameerul-Mu'mineen*.

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[59] In the manuscript of Shaikh al-Albaanee the words, 'And whoever saw him ...' up until '... even if for an hour ...' are not present.

وَالْغَزْوُ مَاضٍ مَعَ الأُمَرَاءِ إِلَى يَوْمِ الْقِيَامَةِ اَلْبَـرٌ وَالْفَاجِرِ، لاَ يُتْرَكُ. وَقِسْـمَةُ الْفَيْءِ، وَإِقَامَةُ الْحُدُوْدِ إِلَى الأَئِمَّةِ مَاضٍ، لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ وَلاَيُنَازِعَهُمْ.

49 Participation in battles along with the leaders [*umaraa*], be they righteous or sinful, is an everlasting affair up [i.e. always operative] until the Day of Judgement. It is never to be abandoned. [Likewise] the division of the spoils of war and appointing the rulers [*a'immah*] to establish the prescribed punishments (*hudood*) are [both] everlasting. It is not permissible for anyone to rebuke them or to contend with them [i.e. the rulers].[60]

وَدَفْعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةٌ نَافِذَةٌ، وَمَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْـهُ، بَرًّا كَانَ أَوْ فَاجِراً

50 Also, handing over the charity to them [the Rulers] is permissible and always operative [in effect]. Whoever gives the charity to them then that will suffice him [i.e., his obligation will have been fulfilled], whether righteous or sinful.

وَصَلاَةُ الْجُمُعَةِ خَلْفَهُ وَخَلْفَ مَنْ وُلِّيَ، جَائِزَةٌ تَامَّةٌ رَكْعَتَانِ، مَنْ أَعَادَهُمَا فَهُوَمُبْتَـدِعٌ تَارِكٌ لِلآثَارِ، مُخَالِفٌ لِلسُّـنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ جُمُعَتِهِ شَيْءٌ، إِذَا لَمْ يَرَ الصَّلاَةَ خَلْفَ الأَئِمَّـةِ مَنْ كَانُوْا، بَرِّهِمْ وَفَاجِرِهِمْ

51 And performing the *Jumu'ah* prayer behind him [the Ruler] and behind whomever he appoints is [a] permissible and perfect

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[60] See Chapter Five: The Concensus of the *Salaf* from among the Companions of Allaah's Messenger (ﷺ) on the Prohibition of Reviling the Rulers, be they Righteous or Sinful–A Refutation of the *Khawaarij*.

[act] and [consists of] two *rak'ahs*. Whoever repeats them [after praying behind him] is an innovator, one who abandons the narrations and an opposer of the *Sunnah*. He receives nothing [of reward] from the excellence of his [attendance of] the *Jumu'ah* prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them.

فَالسُّنَّةُ أَنْ يُصَلِّيَ مَعَهُمْ رَكْعَتَيْنِ [مَنْ أَعَادَهَا فَهُوَ مُبْتَدِعٌ]، وَيَدِيْنُ بِأَنَّهَا تَامَّةٌ،
لاَ يَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ

52 So the *Sunnah* is that he prayers two *rak'ahs* with them. [Whoever repeats them is an innovator],[61] and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.

وَمَنْ خَرَجَ عَلَى إِمَامٍ مِنْ أَئِمَّةِ الْمُسْلِمِيْنَ - وَقَدْ كَانَ النَّاسُ اجْتَمَعُوْا عَلَيْهِ، وَأَقَرُّوْا لَهُ
بِالْخِلاَفَةِ، بِأَيِّ وَجْهٍ كَانَ بِالرِّضَا أَوْ بِالْغَلَبَةِ - فَقَدْ شَقَّ هذَا الْخَارِجُ عَصَا الْمُسْلِمِيْنَ،
وَخَالَفَ الآثَارَ عَنْ رَسُوْلِ اللهِ (ﷺ)، فَإِنْ مَاتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيْتَةً جَاهِلِيَّةً

53 And whoever revolts against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the *khilaafah* for him, in whatever way this *khilaafah* may have been, by their pleasure and acceptance or by [his] force and domination [over them], then this revolter has disobeyed the Muslims, and has contradicted

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[61] In *Usoolul-I'tiqaad*, 1/161, '... that you pray ... and that he acknowledges ...' What is between the square brackets is an addition from *Usoolul-I'tiqaad*, 1/161, and in the manuscript of Shaikh al-Albaanee, '... that he prays ... and that you acknowledge ...'

the narrations of the Messenger of Allaah (ﷺ).[62] And if the one who revolted against the ruler died he would have died the death of ignorance.

وَلاَ يَحِلُّ قَتْلُ السُّلْطَانِ، وَلاَ الْخُرُوْجُ عَلَيْهِ لِأَحَدٍ مِنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ، عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيْقِ

54 And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, [and is] upon other than the *Sunnah* and the [correct] path.[63]

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[62] See Chapter Five: The Concensus of the *Salaf* from among the Companions of Allaah's Messenger (ﷺ) on the Prohibition of Reviling the Rulers - A Refutation of the *Khawaarij*.

[63] Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "The people have differed and argued with each other with respect to the one in authority who is sinful and ignorant. Is he obeyed in whatever he orders from the obedience of Allaah and are the decisions that he makes with respect to the rule and the division (of charity etc.) to be carried out, if he is just in that? Or is he not obeyed and nothing from the decisions he makes with respect to the rule and the division (of charity etc.) executed? Or is there a difference to be made between the overall Imaam (i.e., the leader of all the Muslims) and between a judge and other such people, (who are lower in rank)?

There are three sayings. The weakest of them with the *Ahlus-Sunnah* is the saying, 'Rejecting everything from his orders, his rule and his division (of charity etc..' And the most correct of them with the *Ahlul-Hadeeth*, the Scholars and the Jurists is the first saying, 'That he is to be obeyed absolutely, and likewise (he is obeyed) absolutely in whatever he orders from the obedience of Allaah and the decisions that he makes with respect to the rule and the division (of charity etc.). And this is the case with the ignorant judge and also the oppressor – his judgement and (orders for the) division (of charity etc.) when it is just are to be carried out in accordance with this saying which is the saying of the majority of the jurists (*fuqahaa*)." *Minhaajus-Sunnah*, 3/390.

وَقِتَالُ اللُّصُوْصِ وَالْخَوَارِجِ جَائِزٌ، إِذَا عَرَضُوْا لِلرَّجُلِ فِيْ نَفْسِـهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِـهِ وَمَالِهِ، وَيَدْفَعُ عَنْهُمَا بِكُلِّ مَا يَقْدِرُ

55 Fighting against the thieves and the revolters (*khawaarij*) is permissible. That is, when they set upon a man with respect to his person and his wealth. It is then permissible for him to fight [and defend] himself and his property and to repel [the thieves and the revolters] from them both [i.e. himself and his property] with everything that is within his capacity.

وَلَيْسَ لَهُ إِذَا فَارَقُوْهُ أَوْ تَارَكُوْهُ أَنْ يَطْلُبَهُمْ، وَلاَ يَتَّبِعَ آثَارَهُمْ وَلَيْسَ لِأَحَدٍ إِلاَّ الإِمَامَ أَوْ وُلاَةَ الْمُسْلِمِيْنَ

56 But it is not permissible for him, when they depart from him or abandon him, that he seeks them [i.e. to find them]. Nor should he follow their tracks and this is not [permissible] for anyone other than the Imaam (leader)[64] or those charged with authority over the Muslims.

إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِيْ مَقَامِهِ ذلِكَ. وَيَنْوِيَ بِجُهْدِهِ أَنْ لاَ يَقْتُلَ أَحَداً، فَإِنْ أَتَى عَلَىٰ بَدَنِهِ فِيْ دَفْعِهِ عَنْ نَفْسِـهِ بِالْمَعْرَكَةِ فَأَبْعَدَ اللهُ الْمَقْتُوْلَ، وَإِنْ قُتِلَ هَذَا فِيْ تِلْكَ الْحَالِ وَهُوَيَدْفَعُ عَنْ نَفْسِـهِ وَمَالِهِ رَجَوْتُ لَهُ الشَّـهَادَةَ، كَمَا جَاءَ فِي الْحَدِيْثِ

57 It is only for him to defend himself in his own place and he should intend, by his striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle, then Allaah will make the one killed far removed[65] [from Himself

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[64] In *Usoolul-l'tiqaad*, '... it is for the Imaam ...'

[65] i.e., the *hadeeth* of Aboo Hurairah who reported, "A man came to the Messenger of Allaah (ﷺ) and said, 'Messenger of Allaah, what do you think if a man comes to me in order to appropriate my possession?' →

and from any goodness]. And if he [himself] is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as has occurred in the *hadeeth*.

وَجَمِيْعُ الآثَارِ فِيْ هَذَا إِنَّمَا أَمَرَتْ بِقِتَالِهِ، وَلَمْ تَأْمُرْ بِقَتْلِهِ، وَلاَ اتِّبَاعِهِ، وَلاَ يَجْهَزُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيْحاً

58 And all of the narrations in this regard have ordered with fighting him but did not order killing him, nor pursuing him and nor finishing him off should he fall to the ground or become wounded.

وَإِنْ أَخَذَهُ أَسِيْراً فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلاَ يُقِيْمُ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وَلاَّهُ اللهُ، فَيَحْكُمُ فِيْهِ

59 And if he took him as a captive he should not kill him and should not carry out the prescribed punishment against him, but rather, he should raise his matter to whomever Allaah has appointed and given authority so that he may judge in the matter.

وَلاَ نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلاَ نَارٍ، نَرْجُوْ لِلصَّالِحِ، وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيْءِ الْمُذْنِبِ، وَنَرْجُوْ لَهُ رَحْمَةَ اللهِ

60 And we do not testify for anyone from among the people of the *qiblah*, on account of an action that he has done, that he is in Paradise or in Hell-Fire. We have hope for the righteous one and we fear for him and we fear for the evil and sinful person and we

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He (ﷺ) said, *'Don't surrender your possession to him.'* He said, 'If he fights me?' He (ﷺ) remarked, *'Then fight (with him).'* He again said, 'What do you think if I am killed?' He (ﷺ) observed, *'You would be a martyr.'* He said, 'What do you think if I kill him?' He (ﷺ) said, *'He would be in the Fire.'* *Saheeh Muslim*, eng. trans. vol. 1, p. 80, no. 259.

hope in the mercy of Allaah for him.[66]

وَمَنْ لَقِيَ اللهَ بِذَنْبٍ تَجِبُ لَهُ بِهِ النَّارُ تَائِباً غَيْرَ مُصِرٍّ عَلَيْهِ فَإِنَّ اللهَ يَتُوْبُ عَلَيْهِ،
وَاللهُ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُوْ عَنِ السَّيِّئَاتِ

61 And whoever meets Allaah with a sin, which would necessitate the Fire for him, having repented, not returning back to it and [not] being insistent upon it then Allaah, [the Mighty and Magnificent][67] will turn to him (in forgiveness). And Allaah accepts[68] repentance from His servants and forgives the evil actions.[69]

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[66] The explainer of *'Aqeedatut-Tahaawiyyah*, Ibn Abil-'Izz (d. 792H) said on p. 378, "We do not say about a specific individual from among the people of the *qiblah* that he is of the people of Paradise or of the people of Hell-Fire, except he about whom the truthful (ﷺ) has informed about, that he is among the people of Paradise, such as the ten who were given tidings of Paradise (رضي الله عنهم). And if we say, '... that whomsoever Allaah wills to enter the Hell-Fire from among the people who commit the major sins will by necessity enter the Hell-Fire and that he will be brought out of the Hell-Fire on account of the intercession of those entitled to intercede ...' then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that he will enter Paradise, nor that he will enter Hell-Fire except due to knowledge – because the reality is hidden and what a person dies upon cannot be encompassed by us. However we do have hope for those who do good and we fear for those who do evil."

[67] This is an addition in *Usoolul-I'tiqaad*.

[68] In *Usoolil-I'tiqaad*, 1/162, and the manuscript of Shaikh al-Albaanee, '... And He accepts ...'

[69] Allaah, the Exalted, said:

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ

And He is the One Who accepts repentance from His servants and forgives the sins.

Soorah ash-Shooraa 42:25

وَمَنْ لَقِيَهُ وَقَدْ أُقِيْمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِيْ الدُّنْيَا فَهُوَ كَفَّارَتُهُ،
كَمَا جَاءَ الْخَبَرُ عَنْ رَسُـوْلِ اللهِ (ﷺ)

62 And whoever meets Him after having had the prescribed punishment meted out to him for that [particular] sin in this world, then that would be its expiation[70] as occurs in the narration from the Messenger of Allaah (ﷺ).[71]

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[70] This is the opinion and it is the *madhhab* of most of the scholars. The prescribed punishments (*hudood*) are expiations (for the sins they are specified for) and this is due to the *hadeeth* of 'Ubaadah ibn as-Saamit, which shall be mentioned shortly, if Allaah wills, and it has been reported by Bukhaaree and others. It is also due to the *hadeeth* reported by Imaam Ahmad in his *Musnad*, 5/214, from Khuzaimah ibn Thaabit, with a *hasan* chain of narration, with the wording, *"Whoever commits a sin and then the (prescribed punishment) for that sin is carried out upon him, then that is an expiation for him."* Also see an explanation of this ruling in *Fathul-Baaree*, 1/64-68.

[71] Due to his (ﷺ) saying in the *hadeeth* of 'Ubaadah, "The Messenger of Allaah (ﷺ) said, while a small group from amongst his Companions were around him, *'Pledge allegiance to me (with the following): That you do not associate anything with Allaah, that you do not steal, that you do not commit zinaa and that you do not kill your children, and that you do not slander, having conspired it amongst yourselves. Do not disobey in something that is good and just. Whoever dies amongst you (having avoided all of that) then his reward is with Allaah, and whoever falls into any of these things and is punished in the world then that would be an expiation for him. And whoever falls into any of these things and then Allaah shields him, his affair will be with Allaah. If He wills, He will pardon him and if He wills, He will punish him.'* So we pledged allegiance to him upon that."

In this *hadeeth* is a refutation of the *Khawaarij* who declare Muslims to be disbelievers merely on account of committing a sin. It is also a refutation against the *Mu'tazilah*, who say that the one who sins will certainly receive punishment if he dies without repenting, and this is because the Prophet (ﷺ) placed him under the will of Allaah and he (ﷺ) did not say that he will definitely be punished.

وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوْبِ الَّتِيْ قَدِ اسْتَوجَبَ بِهَا الْعُقُوْبَةَ فَأَمْرُهُ إِلَى اللهِ (ﷻ) إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ

63 And whoever meets him having persisted upon, and not repented from the sins which necessitate punishment, then his affair is with Allaah [the Mighty and Magnificent][72] if He wills He will punish Him and if He wills He will forgive Him.[73]

وَمَنْ لَقِيَهُ كَافِرًا عَذَّبَهُ، وَلَمْ يَغْفِرْ لَهُ

64 And whoever meets Him as a disbeliever, He will punish him and will not forgive him.

وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أُحْصِنَ، إِذَا اعْتَرَفَ، أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ

65 And stoning to death[74] [which is true and correct] is the rightful due of the one who has fortified [himself/herself with marriage] but fornicates, either when he/she admits [to this act] or when the evidence is established against him/her.

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[72] The words in brackets are an addition in *Usoolul-I'tiqaad*, 1/162.

[73] Due to his (ﷺ) saying in the *hadeeth* of 'Ubaadah which has preceded, "... *and whoever falls into any of these things and is punished in the world then that would be an expiation for him.*" And this includes the one who repents from that or does not repent. This is what a small group of scholars have said. The majority are of the opinion that whoever repents then there is no blame upon him. However, along with that he should not feel secure from the plan of Allaah, since he has no knowledge of whether his repentance has been accepted or not. See *Fathul-Baaree*, 1/67.

[74] He has mentioned this in his text, just as others besides him have mentioned the wiping over the *khuffs*, because they are both from among the distinguishing features of the *Ahlus-Sunnah*. Accepting them and acting upon them is one of the characteristics from among the characteristics of seeking to guide oneself by the *hadeeth* of the Messenger of Allaah (ﷺ). →

وَقَدْ رَجَمَ رَسُـوْلُ اللهِ (ﷺ)، وَرَجَمَتِ الأَئِمَّةُ الرَّاشِـدُوْنَ

66 The Messenger of Allaah (ﷺ) stoned to death and the Rightly Guided Leaders too, stoned to death.[75]

وَمَنِ انْتَقَصَ وَاحِداً مِنْ أَصْحَابِ رَسُـوْلِ اللهِ (ﷺ) أَوْ أَبْغَضَهُ لِحَدَثٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَـاوِئَهُ كَانَ مُبْتَـدِعاً

67 And whoever disparages and degrades a single one of the Companions of the Messenger of Allaah (ﷺ) or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator.[76]

And all the Muslims are agreed upon the fact that the prescribed punishment for one who has been fortified with marriage (*al-Muhsin*) is stoning, save a group from among the People of Desires (*Ahlul-Ahwaa*) since their opinion is that the punishment of adultery is (merely) lashing. However, the majority go towards the stoning due to the presence and establishment of the *ahaadeeth* mentioning the stoning. Therefore, they (the majority), specified the Book with the *Sunnah*, and I mean here the Speech of Allaah:

اَلزَّانِيَةُ وَالزَّانِي

The woman and the man guilty of illegal sexual intercourse ...
Soorah Noor 24:2

See also *Bidaayutul-Mujtahid*, 4/434-435.

[75] In the manuscript of Shaikh al-Albaanee, '... and [likewise] the Rightly Guided Leaders ...'

[76] Ibnul-Qayyim says in his book *Haadiul-Arwaah ilaa Bilaadil-Afraah*, "And we shall quote their concensus (i.e., that of the *Salaf*) just as Harb, the companion of Imaam Ahmad, has quoted from them in his own wording in his well known *al-Masaa'il*. He said, 'This is the *madhhab* of the People of Knowledge, the *Ashaabul-Athar* (People of the Narrations), *Ahlus-Sunnah* →

wal-Jamaa'ah, those who stick fast to it (*Ahlus-Sunnah*) and who seek to guide themselves by (them i.e., the *Ahlus-Sunnah*) from among those in the presence of the Messenger of Allaah (ﷺ) up until this day of ours. And I met whomever I met from among the Scholars of the people of the Hijaaz and Shaam and others besides them. Whoever differs with and opposes a single matter from the *madhaahib* (of these People of Knowledge) or contests and defames them or criticises the one who speaks (by what they speak with), then he is an opposer (*mukhaalif*), an innovator (*mubtadi'*) and one who has left the *Jamaa'ah*, who has ceased to be upon the *manhaj* of the *Sunnah* and the Path of Truth.

And this (i.e., the path of the People of Knowledge) is the *madhhab* of Ahmad, Ishaaq ibn Ibraaheem, 'Abdullaah ibn Zubair al-Humaidee, Sa'eed ibn Mansoor and others besides them amongst those with whom we have sat and taken knowledge from ...' And then he lists the points of their *'aqeedah*, amongst them, '... And the mentioning of the good qualities and deeds of the Companions of the Messenger of Allaah (ﷺ) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. Whoever reviles the Companions of the Messenger of Allaah (ﷺ), or a single one amongst them, or reduces (their worth and status) or insults them or exposes their faults or criticises a single one amongst them, then he is an innovator, an extreme *shi'ite* (*raafidee*), a *khabeeth* (vile and repugnant) and an opposer, and Allaah will not accept from him any of his efforts nor his fair dealings. Rather loving them is a *sunnah*, supplicating for them is nearness (to Allaah), taking them as a model for guidance is a means (of nearness to Allaah) and accepting and taking from their narrations is an excellence.'" Ibn al-Qayyim referred here to Harb ibn Ismaa'eel al-Kirmaanee (one of the companions of Imaam Ahmad) who summarised the creed of the *Ahlus-Sunnah*. This creed is contained in the book, *Masaa'il Harb ibn Ismaa'eel al-Kirmaanee 'anil-Imaam Ahmad*, regarding which adh-Dhahabee (d. 748H) said, "It is one of the most precious of the books of the *Hanaabilah*."

حَتَّى يَتَرَحَّمَ عَلَيْهِمْ جَمِيْعاً، وَيَكُونَ قَلْبُهُ لَهُمْ سَلِيْماً

68 [He remains as such] until he asks for Allaah's mercy for them, all of them and [until] his heart is sincere and good-natured towards them.

وَالنِّفَاقُ هُوَالْكُفْرُ : أَنْ يَكْفُرَ بِاللهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الإِسْلاَمَ فِيْ الْعَلاَنِيَةِ، مِثْلُ الْمُنَافِقِيْنَ الَّذِيْنَ كَانُوْا عَلَى عَهْدِ رَسُوْلِ اللهِ (ﷺ)

69 And hypocrisy – it is disbelief, that a person disbelieves in Allaah and worships other than Him [inwardly], [but] he manifests Islaam openly such as the hypocrites in the time of the Messenger of Allaah (ﷺ).

وَقَوْلُهُ (ﷺ): ((ثَلاَثٌ مَنْ كُنَّ فِيْهِ فَهُوَمُنَافِقٌ)) هَذَا عَلَى التَّغْلِيْظِ، نَرْوِيْهَا كَمَا جَاءَتْ وَلاَ نُفَسِّرُهَا

70 And his (ﷺ) saying, "*In whomsoever there are three [characteristics] he is a hypocrite ...*"[77] is an intensification [in

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[77] Reported by Bukhaaree, nos. 33, 2682, 2749 and 6095, Muslim, no. 59, at-Tirmidhee, no. 2631, an-Nisaa'ee, 8/117, Ahmad in his *Musnad*, 2/397 and 536, Ibn Hibbaan in his *Saheeh*, no. 257, Bayhaqee in his *Sunan*, 6/288 and Baghawee in his *Sharhus-Sunnah*, no. 35, from Aboo Hurairah (رضي الله عنه).

Al-Haafidh Ibn Hajr (d. 851H) said in *Al-Fath*, 1/90-91, "And an-Nawawee said, 'A group from among the scholars have considered this to be a problematic *hadeeth* in that these characteristics can be found, together, in a Muslim, but without there being a ruling of disbelief over him.' He said, 'And there is no ambiguity in it, rather its meaning is correct. That which has been said by those who have examined the *hadeeth* is: its meaning is that these are the characteristics of hypocrisy, and the one who possesses them resembles the Hypocrites with respect to these characteristics, being moulded and shaped by their characteristics.' →

expression][78] we report it as it has come and we do not explain it.

I say: the result of this explanation is that it conveys the naming (of a person with a hypocrite) as being metaphorical. That is, the one possessing these characteristics is like the hypocrite. And this is built on the assumption that the intent behind hypocrisy here is the hypocrisy of disbelief. It has also been said as an answer to this that the intent behind hypocrisy mentioned here is the hypocrisy in action, and this is what Qurtubee has chosen and preferred. He has used as evidence the saying of 'Umar to Hudhaifah, 'Do you know of anything from hypocrisy in me?' Here, he did not mean the hypocrisy of disbelief, but he meant the hypocrisy in action."

[78] Ahmad Sa'd Hamdaan said in his footnotes to *Usoolul-I'tiqaad*, 1/162-163, "This is one of the opinions with respect to the likes of these narrations and Aboo 'Ubaid has mentioned four opinions in explanation of the disbelief (*kufr*) reported in the narrations following this one, and they are:

(i) That the disbelief is disbelief in (Allaah's) favour (that is lack of gratefulness to Him).

(ii) That it is an intensification in expression and to instil fear, and this is the opinion that Imaam Ahmad has mentioned here.

(iii) That this is in reference to the disbelief of the people who turn apostate.

(iv) Rejection of all these narrations.

And he (Aboo 'Ubaid) rejected the three explanations, not being satisfied with them and instead chose (the following), 'That disobedience and sin do not cause faith to cease and nor do they necessitate disbelief, but rather they just negate the (presence) of true and real faith and sincerity in that faith.' Then he said in another place, 'Indeed, they are mentioned in the sense that these actions are from among the manners and ways that the disbelievers and pagans are upon.' As for the explanation of these narrations then it has been reported from a group of the *Salaf* such as Ibn 'Abbaas (رضي الله عنه), Taawoos, 'Ataa, Ibn 'Uyainah and others. Refer to *Kitaabul-Eemaan* of Aboo 'Ubaid, pp. 87 and 93 and also *Sunan at-Tirmidhee*, 5/20-21."

وَقَوْلُهُ: ((لاَ تَرْجِعُوْا بَعْدِيْ كُفَّاراً [ضُلاَّلاً] يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ))

And [likewise] his saying, *"Do not become disbelievers after me, [astray],*[79] *striking the necks of each other."*[80]

وَمِثْلُ: ((إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُوْلُ فِيْ النَّارِ))

And, *"When two Muslims meet with their swords then [both] the killer and the killed are in the Fire."*[81]

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[79] What appears in the brackets is not in *Usoolul-I'tiqaad* or the manuscript of Shaikh al-Albaanee.

[80] Reported from Jareer ibn 'Abdullaah (رضي الله عنه) by Bukhaaree, nos. 121, 4405, 6869 and 7080, Muslim, no. 65, an-Nasaa'ee in the Book of Knowledge of his *Sunan*, Ibn Maajah, no. 3942 and Ahmad in his *Musnad*, 3/358, 363 and 366. It has also been reported from Ibn 'Umar (رضي الله عنه) by Bukhaaree, nos. 4403, 6785, 6166, 7077 and 6868, Muslim, no. 66, Aboo Daawood, no. 4686, an-Nasaa'ee, 7/126, Ahmad in his *Musnad*, 2/87 and 104 and Ibn Hibbaan in *Ath-Thiqaat*, 6/81.

[81] This has been reported from Aboo Bakrah (رضي الله عنه) from Bukhaaree, nos. 31, 6875 and 8083, Muslim, no. 2888, Aboo Daawood, nos. 4268-4269, an-Nasaa'ee, 7/124-125, Ibn Maajah, no. 3965, Ahmad in his *Musnad*, 5/43, 46, 47 and 51 and Bayhaqee, 8/190. It has also been reported from Aboo Moosaa and Anas ibn Maalik, see Ibn Maajah, nos. 3963-3964, with our checking.

وَمِثْلُ: ((سِبَابُ الْمُسْلِمِ فُسُوْقٌ، وَقِتَالُهُ كُفْرٌ))

And, "*Cursing a Muslim is wickedness and fighting against him is disbelief.*"[82]

وَمِثْلُ: ((مَنْ قَالَ لِأَخِيْهِ يَاكَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا))

And, "*Whoever says to his brother, 'O Disbeliever,' then it returns back to one of them.*"[83]

وَمِثْلُ: ((كُفْرٌ بِاللهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ))

And, "*It is disbelief in Allaah, the one who denies his kinship, even if it is insignificant [i.e. remote].*"[84]

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[82] Reported by Bukhaaree, nos. 48, 6044 and 7076, Muslim, no. 64, at-Tirmidhee, nos. 1983, 2634 and 2635, an-Nasaa'ee in his *Sunanal-Kubraa* in *Kitaabul-Muhaarabah*, Chapter 33: 'Fighting a Muslim,' and also in his *Al-Mujtabaa*, 7/122, Ibn Maajah, nos. 69 and 3939, Ahmad in his *Musnad*, 1/385, 411, 417, 433, 439, 446, 454, 455 and 460 and at-Tayaaleesee in his *Musnad*, nos. 248 and 258. It has also been reported from Aboo Hurairah in Ibn Maajah, no. 3940 and its chain of narration is authentic due to support (*saheeh lighairihi*). It has also been reported from Sa'd by an-Nasaa'ee in his *Sunanal-Kubraa*, in *Kitaabul-Muhaarabah* as occurs in *At-Tuhfah*, 3/314, Ibn Maajah, no. 3941 and Bukhaaree in *At-Taareekh al-Kabeer*, 1/1/88-89. And its chain of narration is authentic due to support (*saheeh lighairihi*).

[83] Reported from Ibn 'Umar (رضي الله عنه) by Bukhaaree, no. 6104, Muslim, no. 111, at-Tirmidhee, no. 2637, Ahmad in his *Musnad*, 2/18, 44, 47, 60, 112, 113 and 142, Maalik in his *Muwatta'* in *Kitaabus-Salaam*, no. 1, 2/984.

[84] Reported from 'Abdullaah ibn 'Amr (رضي الله عنه) Ibn Maajah, no. 2744, Ahmad in his *Musnad*, 92/215 and at-Tabaraanee in *As-Sagheer*, 1072 and its chain of narration is *hasan*. It has also been reported from Aboo Bakr →

وَنَحْوُ هَـذِهِ الأَحَادِيْثِ مِمَّا قَدْ صَحَّ وَحُفِظَ

And other *ahaadeeth* such as these, among those which have been authenticated and preserved.

فَإِنَّا نُسَـلِّمُ لَهُ وَإِنْ لَّمْ نَعْلَمْ تَفْسِـيْرَهُ، وَلاَ نَـتَـكَـلَّمُ فِيْهِ، وَلاَ نُجَادِلُ فِيْهِ، وَلاَ نُفَسِّـرُ هَذِهِ الأَحَادِيْثِ إِلاَّ بِمِثْلِ مَا جَاءَتْ، لاَ نَرُدُّهَا إِلاَّ بِأَجْوَدَ مِنْهَا

71 We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these *ahaadeeth* except with the like of what they [the *ahaadeeth*] have come with. We do not reject them except with the best amongst them.[85]

(رضي الله عنه) by ad-Daarimee, no. 2863, Marwazee in *Musnad Abee Bakr*, no. 90, and al-Bazzaar. However its chain of narration is very weak due to as-Sariyy ibn Ismaa'eel, who is *matrookul-Hadeeth* (someone whose narrations are abandoned/rejected) as occurs in *At-Taqreeb*, 1/285, *Al-Kaashif*, 1/276 and *Al-Majrooheen*, 1/355.

[85] In *Usoolul-I'tiqaad*, 1/164, '... even if its explanation is not known. It is not to be talked about, nor argued about and nor are these *ahaadeeth* to be explained except in the manner in which they have come. We do not reject them except with the truth (found in) them.' And in the manuscript of Shaikh al-Albaanee, '... even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these *ahaadeeth* except in the manner in which they have come. We do not reject them except with the most-deserving amongst them.'

وَالْجَنَّةُ وَالنَّارُ مَخْلُوْقَتَانِ، قَدْ خُلِقَتَا، كَمَا جَاءَ عَنْ رَسُوْلِ اللهِ (ﷺ):
((دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا))

72 And Paradise and Hell-Fire are two created things.[86] They have [already] been created[87] as has come from the Messenger (ﷺ) [in the *hadeeth*], *"I entered Paradise and I saw a castle ..."*[88]

وَ((رَأَيْتُ الْكَوْثَرَ))

And, *"I saw the Pool (Kawthur) ..."*[89]

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[86] Al-Aajurree (d. 360H) said in *Ash-Sharee'ah*, p. 387, "Know, may Allaah have mercy upon us and you, that the Qur'aan testifies that Allaah, the Mighty and Majestic, has created Paradise and Hell-Fire, before he created Aadam (عليه السلام) and that He created for Paradise its inhabitants and for Hell-Fire its inhabitants, before he brought them into the world. No one over whom Islaam has prevailed and overcome, and who has tasted the sweet taste of *eemaan*, differs from this. The Qur'aan and the *Sunnah* have indicated this and we seek refuge in Allaah from the one who rejects this ..." Then he mentioned the proofs from the Qur'aan and the *Sunnah*, may Allaah reward him. Refer also to *Sharhut-Tahaawiyyah* for this issue.

[87] The words, '... they have [already] been created ...' are not in the manuscript of al-Albaanee.

[88] This has been reported from Jaabir ibn 'Abdullaah (رضي الله عنه) from the Prophet (ﷺ) who said, *"I entered Paradise, or I came to Paradise and I saw a castle and I said, 'For whom is this?' They said, 'It is for 'Umar ibn al-Khattaab.'"* Reported by Bukhaaree, nos. 3679, 5226 and 7024, an-Nisaa'ee, nos, 23-25, *Sunanal-Kubraa* in the chapter: *Fadaa'ilus-Sahaabah*, p. 9 and Ahmad in his *Musnad*, 3/372, 389 and 390 and also from Anas and Aboo Hurairah (رضي الله عنهما).

[89] Anas reports about the saying of Allaah:

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ

Verily, We have given you (O Muhammad (ﷺ)), the *Kawthar*.
Soorah Kawthar 108:1 →

وَ ((اطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءُ))

And, *"I looked into Hell-Fire and I saw that most of its inhabitants were women."*[90] [91]

وَ((اطَّلَعْتُ فِيْ النَّارِ فَرَأَيْتُ ... كَذَا وَكَذَا ...))

And, *"I looked into the Fire and I saw such and such ..."*

فَمَنْ زَعَمَ أَنَّهُمَا لَمْ تُخْلَقَا فَهُوَمُكَذِّبٌ بِالْقُرْآنِ وَأَحَادِيْثِ رَسُوْلِ اللهِ (ﷺ)، وَلاَ أَحْسَبُهُ يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ

73 So whoever claims that they [Paradise and Hell-Fire] are not created then he is a denier of the Qur'aan and the *ahaadeeth* of the Messenger of Allaah (ﷺ) and I do not consider that he believes in Paradise and Hell-Fire.

That the Prophet (ﷺ) said, *"It is a river in Paradise,"* or the Prophet (ﷺ) said, *"I saw a river in Paradise the banks of which are made of hollow pearls. I said, 'What is this, O Jibreel?' He said, 'This is the Kawthar, which Allaah has given to you.'"* Reported by an-Nasaa'ee in *Kitaabut-Tafseer* of his *Sunanal-Kubraa*, no. 726, at-Tirmidhee, no. 3359, Ahmad in his *Musnad*, 3/115, 164 and 263, al-Aajurree in *Ash-Sharee'ah*, p. 396, at-Tabaree in his *tafseer*, 30/209, al-Baghawee in his *tafseer*, 4/533 from Anas ibn Maalik and its chain of narration is authentic.

[90] In *Usoolul-I'tiqaad*, 1/164, *"I looked into Paradise and I saw its inhabitants such and such, and I looked into Hell-Fire and saw such and such and I saw such and such."* And in the manuscript of Shaikh al-Albaanee, *"I looked into Paradise and I saw most of its inhabitants such and such ..."* and the rest is similar to *Usoolul-I'tiqaad*.

[91] From Ibn 'Abbaas in *marfoo'* form is the *hadeeth*, *"I looked into Hell-Fire and I saw that most of its inhabitants were women, and I looked into Paradise and I saw that most of its inhabitants were poor people."* Reported by Bukhaaree, nos. 3241, 5197, 6449 and 6546, Muslim, no. 2737, at-Tirmidhee, nos. 2602-2603, an-Nasaa'ee in his *Sunanal-Kubraa*, nos. 377-382, Ahmad in his *Musnad*, 1/234 and 359, *Ash-Sharee'ah*, pp. 390-391 and 395, ar-Rifaa'ee in *At-Tadween*, 2/201 and others.

وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوَحِّداً يُصَلَّى عَلَيْهِ وَيُسْتَغْفَرُ لَهُ

74 And whoever dies from among the people of the *qiblah* as a *muwahhid* (one testifying to the unity and uniqueness of Allaah in His Lordship, His right of worship and in His Names and Attributes) then prayer is performed over him and forgiveness is sought for him.

وَلاَ يُحْجَبُ عَنْهُ الإِسْتِغْفَارُ، وَلاَ نَتْرُكُ الصَّلاَةَ عَلَيْهِ لِذَنْبٍ أَذْنَبَهُ ـ صَغِيْراً كَانَ أَوْ كَبِيْراً، أَمْرُهُ إِلَى اللهِ تَعَالَى

75 Seeking forgiveness is not to be witheld from him [i.e. it should not be abandoned for him] and we do not abandon praying over him[92] on account of a sin which he committed, regardless of whether it is a small or a big sin. His affair is with Allaah, the Mighty, the Sublime."

End of the Treatise

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[92] In *Usoolul-I'tiqaad*, 1/164, and in the manuscript of Shaikh al-Albaanee it reads, '... and prayer over him is not to be abandoned ...'

PART TWO

THE SUNNAH UPON WHICH THE MESSENGER (ﷺ) DIED

This treatise has been mentioned in *Tabaqaatul-Hanaabilah*, 1/ 130-131, in the biography of al-Hasan ibn Ismaa'eel ibn ar-Rab'iyy. Within this treatise is the mention of what ninety men from among the *Taabi'een*, the scholars of the Muslims and of the *Salaf* and the Jurists of the various cities have agreed upon in the matters of *'aqeedah* (creed).

THE TEXT

قَالَ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَبِيْ يَعْلَى : أَنْبَأَنَا الْمُبَارَكُ، قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيْزِ الأَزْجِيُّ، حَدَّثَنَا أَبُوْ بَكْرٍ الْمُفِيْدُ، حَدَّثَنَا الْحَسَنُ بْنُ إِسْمَاعِيْلَ الرَّبَعِيُّ، قَالَ: قَالَ لِيْ أَحْمَدُ بْنُ حَنْبَلٍ، إِمَامُ أَهْلِ السُّنَّةِ، وَالصَّابِرُ تَحْتَ الْمِحْنَةِ:

Abul-Husain Muhammad ibn Abee Ya'laa said: Al-Mubaarak informed us, saying: 'Abdul-'Azeez al-Azjee informed us, saying: Aboo Bakr al-Mufeed narrated to us: Al-Hasan ibn Ismaa'eel ar-Rab'iyy narrated to us, saying: Ahmad ibn Hanbal, the Imaam of *Ahlus-Sunnah*, the one showing patience at the time of severe trial, said to me:

أَجْمَعَ تِسْعُوْنَ رَجُلاً مِنَ التَّابِعِيْنَ، وَأَئِمَّةُ الْمُسْلِمِيْنَ وَأَئِمَّةُ السَّلَفِ، وَفُقَهَاءُ الأَمْصَارِ، عَلَى أَنَّ السُّنَّةَ الَّتِيْ تُوُفِّيَ عَنْهَا رَسُوْلُ اللهِ (ﷺ):

Ninety men from among the *Taabi'een*, the scholars of the Muslims and of the *Salaf* and the Jurists of the various cities[1] are [unanimously] agreed that the *Sunnah* upon which the Messenger of Allaah (ﷺ) died is:

أَوَّلُهَا: اَلرِّضَا بِقَضَاءِ اللهِ(ﷻ)، وَالتَّسْلِيمُ لأَمْرِهِ، وَالصَّبْرُ عَلى حُكْمِهِ، وَالأَخْذُ بِمَا أَمَرَ اللهُ بِهِ، وَالإِنْتِهَاءُ عَمَّا نَهَى اللهُ عَنْهُ

1 The first: Being pleased and content with the *Qadaa* (Ordainment) of Allaah, the Mighty and Majestic, and submitting to His command, having patience upon His ruling, taking that which He has commanded and refraining from that which He has forbidden.

وَالإِيْمَانُ بِالْقَدَرِ، خَيْرِهِ وَشَرِّهِ

2 Having faith in *Qadar*, its good and its evil.

وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ فِيْ الدِّيْنِ

3 Abandoning quarrelling and argumentation in the religion.

وَالْمَسْحُ عَلى الْخُفَّيْنِ

4 Wiping of the *khuffs* [leather socks].[2]

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[1] See their names and explanations of their sayings and beliefs in the vast book which no Muslim can be without for knowing the way and the sayings of the scholars and the leaders of the *Salaf* in matters of belief – *Sharh Usoolil I'tiqaad Ahlis-Sunnah wal-Jamaa'ah* of the Imaam al-Laalikaa'ee (رحمه الله تعالى).

[2] Aboo Bakr al-Marroodhee said, "I heard Aboo 'Abdullaah (i.e., Imaam Ahmad) and he had been asked about a people who do not agree to wiping over the *khuffs* say, *'They are Khawaarij, people from the Ibaadees,'*" reported in *Sharh I'tiqaad Ahmad*, pp. 7-8. And Sufyaan ath-Thawree said in the *'I'tiqaad'* he wrote down for Shu'ayb ibn Harb, "O Shu'ayb ibn Harb, what I have written down for you will not benefit you unless you hold that wiping over the *khuffs* and not removing them is better in your view than washing your feet," reported in *Usoolil-I'tiqaad Ahlis-Sunnah* of al-Laalikaa'ee, 1/152. Then this matter was included by the scholars amongst the matters of *'aqeedah* as a further mark of distinction between the people of the *Sunnah* and the innovators, from the *Khawaarij* and the *Raafidah*, who denied this *sunnah*.

وَالْجِهَادُ مَعَ كُلِّ خَلِيْفَةٍ، بَرٍّ وَفَاجِرٍ

5 Participating in *jihaad* with every *khaleefah*, whether righteous or sinful.

وَالصَّلَاةُ عَلَىٰ مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ

6 Performing [funeral] prayer over whomever dies from the people of the *qiblah*.

وَالإِيْمَانُ قَوْلٌ وَعَمَلٌ، يَزِيْدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ

7 That faith consists of speech and action, it increases with obedience and decreases with disobedience.

وَالْقُرْآنُ كَلَامُ اللهِ، مُنَزَّلٌ عَلَىٰ قَلْبِ نَبِيِّهِ مُحَمَّدٍ (ﷺ) غَيْرُ مَخْلُوْقٍ مِنْ حَيْثُمَا تُلِيَ

8 That the Qur'aan is the Speech of Allaah [which was] revealed upon the heart of His Prophet Muhammad (ﷺ). It is not created, in whatever fashion it is recited or rehearsed.

وَالصَّبْرُ تَحْتَ لِوَاءِ السُّلْطَانِ عَلَىٰ مَا كَانَ فِيْهِ مِنْ عَدْلٍ أَوْ جَوْرٍ

9 Having patience under the banner of the one in authority, in whatever condition he may be in, just or unjust.

وَأَنْ لَا نَخْرُجَ عَلَى الْأُمَرَاءِ بِالسَّيْفِ، وَإِنْ جَارُوْا

10 That we do not set out [in revolt] against the Rulers with the sword, even if they are unjust and oppressive.

وأَنْ لَا نُكَفِّرَ أَحَداً مِنْ أَهْلِ التَّوْحِيْدِ، وَإِنْ عَمِلُوْا الْكَبَائِرَ

11 That we do not declare anyone from among the people of *Tawheed* a disbeliever even if they commit the major sins.

وَالْكَفُّ عَمَّا شَجَرَ بَيْنَ أَصْحَابِ رَسُوْلِ اللهِ (ﷺ)

12 Refraining from [talking about] whatever occurred between the Companions of the Messenger of Allaah (ﷺ).

وَأَفْضَلُ النَّاسِ بَعْدَ رَسُوْلِ اللهِ (ﷺ) : أَبُوْ بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ،
وَعَلِيٌّ ابْنُ عَمِّ رَسُوْلِ اللهِ

13 That the best of mankind after the Messenger of Allaah (ﷺ) are: Aboo Bakr, 'Umar, 'Uthmaan, and 'Alee, the nephew of the Messenger of Allaah (ﷺ).

وَالتَّرَحُّمُ عَلَىٰ جَمِيْعِ أَصْحَابِ رَسُوْلِ اللهِ، وَعَلَىٰ أَوْلَادِهِ، وَأَزْوَاجِهِ، وَأَصْهَارِهِ
رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِيْنَ

14 Asking for Allaah's mercy for all of the Companions of the Messenger of Allaah (ﷺ), and also for his (ﷺ) offspring, his wives and his kinship through marriage, may the pleasure of Allaah be upon them all.

فَهَذِهِ السُّنَّةُ اَلْزَمُوْهَا تَسْلِمُوْا، أَخْذُهَا هُدًى، وَتَرْكُهَا ضَلَالَةٌ

This is the *Sunnah* – stick fast to it and you will be safe. Taking it is guidance and abandoning it is going astray."

End of the Treatise

Part Three
A Description of the Believer from Ahlus-Sunnah wal-Jamaa'ah

This treatise is mentioned in *Tabaqaatul-Hanaabilah*, 1/294-295, in the biography of Muhammad ibn Habeeb al-Indiraanee. It is also mentioned, in a similar fashion, in another place (in the *Tabaqaat*), 1/329-330, in the biography of Muhammad ibn Yoonus as-Sarkhasee with another chain of narration:

'Ahmad ibn 'Ubaidullaah al-'Akbaree narrated to us, saying: Abul-Hasan 'Alee ibn Mahmood az-Zawzanee informed us, saying: Abul-Qaasim Ibraaheem ibn Muhammad ibn 'Alee ibn ash-Shaah, at-Tameemee, al-Marawradhee narrated to us, saying: Aboo Mu'aadh ibn Abee Ismah narrated to us from 'Askar as-Sawaaf az-Zanjaanee al-Harwee, saying: Aboo Mas'ood Sa'eed ibn Khashnaam ibn Muhammad as-Samarqandee, the *mawlaa* of Banee Haashim, narrated to us, saying: Muhammad ibn Yoonus as-Sarkhasee informed us, saying: I heard Aboo 'Abdullaah Ahmad ibn Hanbal say ...' and then he mentioned it.

The Text

قَالَ مُحَمَّدُ بْنِ حَبِيْبٍ الأَنْـدَرَانِيُّ: سَـمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، يَقُولُ:

Muhammad ibn Habeeb al-Andaraanee said, "I heard Ahmad ibn Hanbal saying:

صِفَةُ الْمُؤْمِنِ مِنْ أَهْلِ السُّـنَّةِ وَالْجَمَاعَةِ:

The description of the Believer from *Ahlus-Sunnah wal-Jamaa'ah* [is]:

مَنْ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ

1 Whoever testifies that there is none that has the right to be worshipped except Allaah, alone, without any partners and that Muhammad (ﷺ) is His servant and Messenger.

وَأَقَرَّ بِجَمِيْعِ مَا أَتَتْ بِهِ الأَنْبِيَاءُ وَالرُّسُلُ، وَعَقَدَ عَلَيْهِ عَلَى مَا أَظْهَرَ

2 That he confirms everything that the Prophets and Messengers came with and that he believes in it resolutely, according to the apparent and manifest [meaning].

وَلَمْ يَشُكَّ فِيْ إِيْمَانِهِ، وَلَمْ يُكَفِّرْ أَحَداً مِنْ أَهْلِ التَّوْحِيْدِ بِذَنْبٍ

3 That he never [has] doubts in his faith,[1] and he never declares any of the people of *tawheed* to be a disbeliever on account of a sin.

وَأَرْجَأَ مَا غَابَ عَنْهُ مِنَ الأُمُوْرِ إِلَى اللهِ (عَزَّوَجَلَّ)، وَفَوَّضَ أَمْرَهُ إِلَى اللهِ (عَزَّوَجَلَّ) وَلَمْ يَقْطَعْ بِالذُّنُوْبِ الْعِصْمَةَ مِنْ عِنْدِ اللهِ.

4 That he consigns whatever is hidden from him from among the affairs to Allaah, the Mighty and Majestic, and submits his affair to Allaah, the Mighty and Majestic, and that he does not cut off Allaah's protection [of him] by sins.

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[1] Allaah, the Exalted, said:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟

Indeed, the Believers are those who have believed in Allaah and in His Messenger and afterward doubt not.

Soorah al-Hujuraat 49:15

وَعَلِمَ أَنَّ كُلَّ شَيْءٍ بِقَضَاءِ اللهِ وَقَدَرِهِ وَالْخَيْرُ وَالشَّرُّ جَمِيْعاً

5 That he knows everything is by Allaah's ordainment and pre-estimation, the good and the bad, all of it.

وَرَجَا لِمُحْسِنِ أُمَّةِ مُحَمَّدٍ (ﷺ) وَتَخَوَّفَ عَلَى مُسِيْئِهِمْ

6 He has hope for the doer of good from the *Ummah* of Muhammad (ﷺ) and he fears for the doers of evil amongst them.

وَلَمْ يُنْزِلْ أَحَداً مِنْ أُمَّةِ مُحَمَّدٍ (ﷺ) جَنَّةً وَلاَ نَاراً بِإِحْسَانٍ إِكْتَسَبَهُ، وَلاَ بِذَنْبٍ إِكْتَسَبَهُ، حَتَّى يَكُوْنَ اللهُ (ﷻ) [هُوَ] الَّذِيْ يُنْزِلُ خَلْقَهُ حَيْثُ يَشَاءُ

7 That he does not place anyone from the *Ummah* of Muhammad (ﷺ) in Paradise or Hell-Fire on account of a good that he earned or a sin that he earned until and unless Allaah, the Mighty and Majestic, He is the one who places His creation wherever He wills [i.e. Paradise or Hell-Fire].

وَعَرَفَ حَقَّ السَّلَفِ الَّذِيْنَ إِخْتَارَهُمُ اللهُ لِصُحْبَةِ نَبِيِّهِ (ﷺ)، وَقَدَّمَ أَبَا بَكْرٍ، وَعُمَرَ وَعُثْمَانَ، وَعَرَفَ حَقَّ عَلِيِّ بْنِ أَبِيْ طَالِبٍ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَعَبْدِ الرَّحْمنِ ابْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِيْ وَقَّاصٍ، وَسَعِيْدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ عَلَى سَائِرِ الصَّحَابَةِ، فَإِنَّ هَؤُلاَءِ التِّسْعَةَ الَّذِيْنَ كَانُوْا مَعَ النَّبِيِّ (ﷺ) عَلَى جَبَلِ حِرَاءَ فَقَالَ النَّبِيُّ (ﷺ): اُسْكُنْ حِرَاءُ، فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ، أَوْ صِدِّيْقٌ، أَوْ شَهِيْدٌ . وَالنَّبِيُّ (ﷺ) عَاشِرُهُمْ .

8 That he knows the truth regarding the [position of the] *Salaf* whom Allaah chose to accompany His Prophet, and that he puts at the forefront [of them]: Aboo Bakr, 'Umar and 'Uthmaan. And that he knows the truth regarding [the position of] 'Alee ibn Abee Taalib, Talhah, az-Zubair, 'Abdur-Rahmaan ibn 'Awf, Sa'd ibn Abee

Waqqaas, Sa'eed ibn Zaid ibn 'Amr ibn Nufail over all the other Companions. Since these nine are the ones who were with the Prophet (ﷺ) on the Mount of Hira, when the Prophet (ﷺ) said, *"Be tranquil O Hira, there is upon you but a Prophet, a truthful one and a martyr."*[2] And the Prophet (ﷺ) was the tenth of them.

وَنَتَرَحَّمَ عَلَىٰ جَمِيعِ أَصْحَابِ مُحَمَّدٍ (ﷺ) صَغِيرِهِمْ وَكَبِيرِهِمْ، وَنَتَحَدَّثَ بِفَضَائِلِهِمْ، وَنُمْسِكَ عَمَّا شَجَرَ بَيْنَهُمْ

9 That he asks for Allaah's Mercy for all of the Companions of Muhammad (ﷺ), the young amongst them and the senior amongst them. That he talks about their virtues and their excellence and holds back from [talking about] that which occurred between them.

وَصَلَاةُ الْعِيدَيْنِ، وَالْخَوْفِ، وَالْجُمُعَةِ، وَالْجَمَاعَاتِ مَعَ كُلِّ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ

10 That [he holds] the two 'Eed prayers, the Fear prayer, the *Jumu'ah* prayer and the five daily congregational prayers to be performed along with every leader, whether righteous or sinful.

وَالْمَسْحُ عَلَى الْخُفَّيْنِ فِي السَّفَرِ وَالْحَضَرِ

11 That [he accepts] the [validity of] wiping over the *khuffs* (leather socks) during a journey and while present in ones residence.

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[2] Reported by Aboo Daawood, no. 4648, at-Tirmidhee, no. 3757, an-Nasaa'ee in his *Fadaa'ilus-Sahaabah*, nos. 53, 101 and 102, Ibn Maajah, no. 134, Ibn Abee 'Aasim in *As-Sunnah*, no. 1425, 1426 and 1427, Ahmad in his *Musnad*, 1/187-189, al-Haakim in his *Mustadrak*, 3/450 from the *hadeeth* of Sa'eed ibn Zaid and its chain of narration is authentic due to support. It has also been reported from 'Uthmaan ibn Affaan, Anas (ibn Maalik), Buraidah, and Aboo Hurairah (رضي الله عنهم) and our Shaikh al-Albaanee has mentioned all the various routes for this narration in his *As-Saheehah*, 2/558-562.

وَالْقَصْرُ فِيْ السَّـفَرِ

12 That [he accepts] the [validity] of shortening the prayers during a journey.

وَالْقُرْآنُ كَلاَمُ اللهِ وَتَنْزِيْلُهُ، وَلَيْسَ بِمَخْلُوْقٍ

13 That the Qur'aan is the Speech of Allaah and His Revelation and it is not created.

وَالإِيْمَانُ قَوْلٌ وَعَمَلٌ، يَزِيْدُ وَيَنْقُصُ

14 That faith consists of speech and action, it increases and decreases.

وَالْجِهَادُ مَاضٍ مُنْذُ بَعَثَ اللهُ مُحَمَّداً (ﷺ) إِلَى آخِرِ عُصْبَةٍ يُقَاتِلُوْنَ الدَّجَّالَ، لاَ يُبْطِلُهُمْ جَوْرُ جَائِرٍ

15 That *Jihaad* is always operative ever since Allaah sent Muhammad (ﷺ) till the last [small] group [of Muslims] fight the *Dajjaal*, the injustice and oppression of a tyrant will not harm them.

وَالشِّـرَاءُ وَالْبَيْعُ حَلاَلٌ إِلَى يَوْمِ الْقِيَامَةِ ، عَلَى حُكْمِ الْكِتَابِ وَالسُّـنَّةِ

16 That selling and buying is lawful up until the Day of Judgement, in accordance with the judgement of the Book and the *Sunnah*.

وَالتَّكْبِيْرُ عَلَى الْجَنَائِزِ أَرْبَعاً

17 That the *takbeer*[3] during the Funeral prayer is pronounced four times.

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[3] i.e., saying '*Allaahu-Akbar*.'

وَالدُّعَاءُ لِأَئِمَّةِ الْمُسْلِمِيْنَ بِالصَّلَاحِ، وَلَا تَخْرُجُ عَلَيْهِمْ بِسَيْفِكَ، وَلَا تُقَاتِلُ فِيْ فِتْنَةٍ، وَالْزَمْ بَيْتَكَ

18 That supplication is to be made for the Leaders of the Muslims, that they are corrected and reformed. That you do not take out your sword against them, that you do not fight in times of tribulations, but rather you stick to your home.

وَالإِيْمَانُ بِعَذَابِ الْقَبْرِ

19 Having faith in the Punishment of the Grave.

وَالإِيْمَانُ بِمُنْكَرٍ وَنَكِيْرٍ

20 Having faith in *Munkar* and *Nakeer*.

وَالإِيْمَانُ بِالْحَوْضِ وَالشَّفَاعَةِ

21 Having faith in the *Hawd* and the Intercession.

وَالإِيْمَانُ أَنَّ أَهْلَ الْجَنَّةِ يَرَوْنَ رَبَّهُمْ تَبَارَكَ وَتَعَالَى

22 Having faith that the People of Paradise will see their Lord, the Blessed and Exalted.

وَالإِيْمَانُ أَنَّ الْمُوَحِّدِيْنَ يَخْرُجُوْنَ مِنَ النَّارِ بَعْدَمَا امْتُحِشُوْا، كَمَا جَاءَتِ الأَحَادِيْثُ فِيْ هَذِهِ الأَشْيَاءِ عَنِ النَّبِيِّ (ﷺ). نُؤْمِنُ بِتَصْدِيْقِهَا، وَلَا نَضْرِبُ لَهَا الأَمْثَالَ

23 Having faith that the *Muwahhidoon* (those testifying to the unity and uniqueness of Allaah in His Lordship, His right of worship and in His Names and Attributes, with their beliefs, sayings and actions) will be brought out from the Fire after they have been

turned to coal in the manner [described in] the *ahaadeeth* that have come from the Prophet (ﷺ) regarding these issues. We believe in attesting to the truthfulness of such *ahaadeeth* and we do not set examples for them.

هَذَا مَا اجْتَمَعَ عَلَيْهِ الْعُلَمَاءُ فِيْ جَمِيْعِ الآفَاقِ

This is what the Scholars in all the horizons
have agreed and united upon."

End of the Treatise

Chapter One

The Life and Trials of Imaam Ahmad

He was Shaikhul-Islaam Aboo 'Abdullaah, Ahmad ibn Muhammad ibn Hanbal, adh-Dhuhlee, ash-Shaybaanee, al-Marzee, al-Baghdaadee. He was born in the year 164 after the Prophetic *hijrah* and began seeking knowledge at the age of 15.

The scholars he himself narrated from include:

Ibraaheem ibn Sa'd, Hushaym ibn Basheer, 'Abbaad ibn 'Abbaad al-Muhallabee, Mu'tamir ibn Sulaymaan at-Taymee, Sufyaan ibn 'Uyaynah al-Hilaalee, 'Umar ibn 'Ubayd at-Tanaafisee, Yoosuf ibn al-Maajishoon, Jareer ibn 'Abdul-Hameed, Bishr ibn al-Mufaddal, Aboo Bakr ibn 'Ayyaash, 'Abdah ibn Sulaymaan, Aboo Khaalid al-Ahmar, Aboo Mu'aawiyah ad-Dareer, Marwaan ibn Mu'aawiyah, Ghundar, Ibn 'Ulayyah, Hafs ibn Ghiyaath, al-Waleed ibn Muslim, Yahyaa ibn Sulaym, Yazeed ibn Haaroon, 'Alee ibn 'Aasim, Wakee' ibn al-Jarraah, Yahyaa al-Qattaan, 'Abdul-A'laa as-Saamee, 'Abdur-Rahmaan ibn Mahdee, 'Abdullaah ibn Numayr, Zayd ibn al-Hubaab, Muhammad ibn Idrees ash-Shaafi'ee, Aboo 'Aasim, 'Abdur-Razzaaq, Aboo Nu'aym, 'Affaan, Yahyaa ibn Aadam, Aboo 'Abdur-Rahmaan al-Muqri, Hajjaaj ibn Muhammad, 'Abdus-Samad ibn 'Abdul-Waarith, Rawh ibn 'Ubaadah and Wahb ibn Jareer.

Those who narrated from him include:

Al-Bukhaaree (a single *hadeeth*), Muslim, Aboo Daawood, his son Saalih ibn Ahmad, his son 'Abdullaah ibn Ahmad, his paternal cousin Hanbal ibn Ishaaq, and his teachers 'Abdur-Razzaaq, al-Hasan ibn Moosaa al-Ashyab, and Aboo 'Abdullaah ash-Shaafi'ee. Also, 'Alee ibn al-Madeenee, Yahyaa ibn Ma'een, Duhaym, Muhammad ibn Yahyaa adh-Dhuhlee, Ahmad ibn al-Furaat, Ahmad

ibn Ibraaheem ad-Dawraqee, 'Abbaas ad-Dooree, Aboo Zur'ah, Aboo Haatim, Ishaaq al-Kawsaj, Aboo Bakr al-Athram, Ibraaheem al-Harbee, Aboo Bakr al-Marroodhee, Aboo Zur'ah ad-Dimashqee, Baqiyy ibn Makhlad, Muhammad ibn 'Abdullaah Mutayyan, Ibraaheem ibn Haani an-Neesaabooree and Muhannaa ibn Yahyaa ash-Shaamee.

Below is a list of what scholars from the Pious Predecessors said about Imaam Ahmad ibn Hanbal.

Ibraaheem al-Harbee said, "I saw Aboo 'Abdullaah and it was as if Allaah had gathered for him the knowledge of the earlier and later people together."

Ibn Raahawaih said, "I used to sit with Ahmad and Ibn Ma'een and we would revise *ahaadeeth*. I would say, 'What is the *Fiqh* of it? What is its explanation?' And they would be silent – except Ahmad."

Wakee' and Hafs ibn Ghiyaath said, "None has come to Koofah the like of that youth," meaning Ahmad ibn Hanbal. Yahyaa ibn Aadam said, "Ahmad ibn Hanbal is our Imaam."

Yahyaa al-Qattaan said, "No one has come to us the like of these two, Ahmad and Yahyaa ibn Ma'een. And no one has come to me from Baghdaad more beloved to me than Ahmad ibn Hanbal."

'Abdur-Rahmaan ibn Mahdee mentioned the companions of *hadeeth* and said, "The most knowledgeable of them regarding the *ahaadeeth* of ath-Thawree is Ahmad ibn Hanbal." Then Ahmad entered and Ibn Mahdee said, "Whoever wishes to see (the knowledge) that was held between the shoulders of ath-Thawree, then let him look at this man."

Ibn Mahdee said, "I have not looked at Ahmad except that he caused me to remember Sufyaan."

Nooh ibn Habeeb al-Qoomasee said, "I greeted Ahmad ibn Hanbal in the year 198H in al-Khayf mosque, and he was giving extensive religious verdicts."

Ahmad ibn Sinaan al-Qattaan said, "I have not seen Yazeed (ibn Haaroon) having greater respect for anyone than he had for Ahmad ibn Hanbal, nor did he behave more generously and graciously than he did with him. He would sit him at his side, give him respect, and he would not joke with him."

'Abdur-Razzaaq said, "I have not seen anyone having better knowledge and understanding, nor more piety than Ahmad ibn Hanbal." Adh-Dhahabee adds, "He said this having seen the like of ath-Thawree, Maalik and Ibn Jurayj."

Qutaybah ibn Sa'eed said, "The best of the people of our time is 'Abdullaah ibn al-Mubaarak, and then this young man (meaning Ahmad ibn Hanbal) – and if you see a man who loves Ahmad, then know that he is a person of the *Sunnah*. If he had reached the time of ath-Thawree, al-Awzaa'ee and al-Layth, he would have been the one having precedence amongst them." So it was said to Qutaybah, "You would mention Ahmad along with the *Taabi'een*?" So he said, "With the greater *Taabi'een*."

Qutaybah said, "If it were not for ath-Thawree, piety would die out, and if it were not for Ahmad they would innovate in the Religion. Ahmad is the Imaam of the world."

Hurmulah said "I heard ash-Shaafi'ee say, 'I left Baghdaad and I did not leave behind in it a man more excellent, nor more knowledgeable, nor better in *Fiqh*, nor having more *taqwaa* than Ahmad ibn Hanbal.'"

Muhammad ibn Ishaaq ibn Raahawaih said, "My father narrated to me, saying, 'Ahmad ibn Hanbal said to me, *'Come with me and let me show you someone the like of whom is not to be seen.'* So he took me to ash-Shaafi'ee.' My father said, "And ash-Shaafi'ee did not see the like of Ahmad ibn Hanbal, and were it not for Ahmad and how he sacrificed himself, meaning on the day of the trial concerning the Qur'aan, then Islaam would have departed.'"

'Alee ibn al-Madeenee said, "In my view Ahmad is more excellent than Sa'eed ibn Jubayr in his time, since Sa'eed had equals."

'Alee ibn al-Madeenee also said, "Allaah honoured and strengthened this Religion with as-Siddeeq on the day of Apostacy, and with Ahmad on the day of the trial (*al-Mihnah*)."

Ibn Ma'een said, "I have not seen the like of Ahmad," and he also said, "They wanted that I should be like Ahmad, by Allaah I will never be like him." Aboo Thawr said, "Ahmad is more knowledgeable in *Fiqh* than ath-Thawree."

Hajjaaj ibn ash-Shaa'ir said, "I have not seen anyone more excellent than Ahmad. I would love that I should have been killed fighting in Allaah's cause if it meant that I should miss having prayed the Funeral Prayer for Ahmad. By Allaah he reached a position as Imaam greater than that of Sufyaan and Maalik."

'Amr an-Naaqid said, "If Ahmad ibn Hanbal agrees with me about a *hadeeth* then I do not care about those who disagree with me."

Aboo Haatim was asked who was the greater memoriser, 'Alee ibn al-Madeenee or Ahmad ibn Hanbal, so he said, "They were close to each other in memorisation, and Ahmad had better

comprehension. If you see someone loving Ahmad, then know that he is a person of the *Sunnah*."

Aboo Zur'ah said, "Ahmad ibn Hanbal was greater than, and had better comprehension than Ishaaq. I have never seen anyone more complete than Ahmad."

Aboo 'Umayr an-Nuhaas ar-Ramlee mentioned Ahmad and said, "May Allaah have mercy upon him. None had more patience than him in resisting this world; none more closely resembled those of the past than him; none was more fitting to be in the company of the righteous than him. This world was presented to him and he refused it, and innovations were presented before him so he refuted them."

Ibn Waarah said, "Ahmad was a person of *fiqh*, a person of memorisation, a person of knowledge."

An-Nasaa'ee said, "Ahmad ibn Hanbal gathered knowledge of *hadeeth*, *fiqh*, piety, abstemiousness (*zuhd*) and patient forbearence (*sabr*)."

Aboo Daawood said, "The gatherings of Ahmad were gatherings of the Hereafter. Nothing of the affairs of this world would be mentioned – and I never saw him mention this world."

Saalih ibn Muhammad Jazarah said, "The person who best understood *ahaadeeth*, from those whom I met, was Ahmad ibn Hanbal."

'Alee ibn Khalaf said, "I heard al-Humaydee say, 'As long as I remain in the Hijaaz, and Ahmad in 'Iraaq, and Ibn Raahawaih in Khuraasaan, nobody will overcome us.'"

Ibn Waarah said, "Ahmad ibn Hanbal in Baghdaad, Ahmad ibn Saalih in Egypt, Aboo Ja'far an-Nufaylee in Harraan and Ibn Numayr in Koofah – they are the supports of the Religion."

Aboo Yahyaa an-Naaqid said, "We were with Ibraaheem ibn 'Ar'arah and they mentioned Ya'laa ibn 'Aasim, so a man said, 'Ahmad ibn Hanbal declares him weak.' So a man said, 'And how will that affect him if he is reliable?' So Ibn 'Ar'arah said, 'By Allaah, if Ahmad were to speak about 'Alqamah and al-Aswad (i.e., two of the greater *taabi'een*) it would affect them.'"

Ibraaheem al-Harbee said, "The scholar of his time was Sa'eed ibn al-Musayyib; Sufyaan ath-Thawree in his time and Ahmad ibn Hanbal in his time."

Al-Husayn al-Karaabeesee said, "The example of those who speak against Ahmad ibn Hanbal is like the example of a people who come up to the mountain of Aboo Qubays intending to demolish it with their shoes."

Saalih ibn Ahmad said, "I said to my father (i.e., Ahmad ibn Hanbal), 'Ahmad ad-Dawraqee has been given a thousand *deenaars*,' so he said, 'O *my son:*

وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

But the provision of your Lord is better and more lasting.'"[1]

'Abdullaah ibn Ahmad said, "I heard my father say concerning this world, *'A little of it suffices, and a great deal of it does not suffice.'*"

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[1] Soorah Taa-Haa (20):131.

Al-Marroodhee said, "I entered a Christian upon Aboo 'Abdullaah and the Christian said to him, 'I have wished to see you for some years. Your presence is not just beneficial for Islaam alone, but rather for all creation, and there is no one from our companions except that he is pleased with you.' So I said to Aboo 'Abdullaah, 'I hope that supplication is made for you in all towns.' So he said, *'O Aboo Bakr, when a man knows his own self, speech of the people is of no benefit to him.'*"

'Abbaas ad-Dooree said, "'Alee ibn Fazaarah, our neighbour, narrated to us, saying, 'My mother had been unable to walk for about twenty years, then one day she said to me, 'Go to Ahmad ibn Hanbal and ask him to supplicate for me.' So I went to him and knocked his door and he was in his entrance hall. So he said, *'Who is there?'* I said, 'A man whose mother has asked him to ask you to supplicate for her – she is crippled.' So I heard him reply as if he was angry, *'We have more need that she should supplicate for us.'* So I left and then an old woman came out and said, 'You have left him and he (Imaam Ahmad) is supplicating for her.' So when I came to our house, and knocked the door my mother came out to me walking.'" Adh-Dhahabee said, "This event is reported from 'Abbaas by two reliable narrators."

Al-Marroodhee said, "Ahmad said to me, *'I have not written a hadeeth except that I have acted upon it, to the point that when it came to me that the Prophet (ﷺ) got himself cupped and gave Aboo Taybah a deenaar*[1] *– I gave the blood-letter a deenaar when he cupped me.'*"

'Abdullaah ibn Ahmad said, "I heard my father say, *'Ash-Shaafi'ee said, 'O Aboo 'Abdullaah, if a hadeeth is authentic with you then*

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[1] Reported by al-Bukhaaree and Muslim.

inform me of it so that I may return and act upon it. You are more knowledgeable of the authentic narrations than us. So if a narration is authentic, then inform me so that I can accept it, whether it is narrated from Koofah, Basrah, or Shaam.'"

Ibn Raahawaih said, "When Ahmad travelled to 'Abdur-Razzaaq his money ran out. So he hired himself out to work for some camel-drivers until he reached San'aa. His companions offered him monetary assistance but he refused to accept it."

Yahyaa ibn Ma'een said, "I have not seen the like of Ahmad, we have accompanied him for fifty years, and he never boasted about anything from the good which he was characterised with."

'Abdullaah ibn Ahmad said, "My father used to recite a seventh of the Qur'aan every day and he would sleep briefly after 'Ishaa. Then he would arise and pray and supplicate until dawn."

Ahmad ad-Dawraqee said, "When Ahmad ibn Hanbal returned from 'Abdur-Razzaaq, I saw him looking very weak in Makkah and he was clearly tired out and exhausted. I spoke to him so he said, *'It is insignificant compared to the benefit we have taken from 'Abdur-Razzaaq.'"*

Al-Marroodhee said, "When Aboo 'Abdullaah remembered death, remembrance of it would take hold of him severely, and he would say, *'Fear prevents me from food and drink, and when I remember death all the affairs of this world become insignificant. It is just a matter of a small amount of food, sufficient clothing and a few limited days. I do not hold anyting equal to poverty, and if I was able, I would go off so that people would not mention me.'* And he said, *'I wish I could live unknown in the mountain-passes of Makkah. I have been tested with fame. Indeed I wish for death day and night.'"*

Ahmad said, *"One who takes up theological rhetoric (kalaam) will not prosper, and will not be free from becoming Jahmiyy."*

Al-Marroodhee said, "I have not seen the poor honoured more highly than in the gathering of Ahmad. He would favour them, and be less inclined to the worldly people. He displayed gentleness/forebearance, and was not a hasty person. He was a person of great modesty and characterised by calmness and dignified bearing. When he sat in a gathering to deliver verdicts after *'Asr* he would not speak until he was asked a question, and when he went out to his mosque he would not put himself in front of the people."

Aboo Bakr al-Marroodhee said, "Aboo 'Abdullaah would not behave ignorantly and if anyone treated him ignorantly then he would have patience and overlook it, and say, *'Allaah suffices.'* He was not a person who bore grudges and was not hasty. He was very modest and of good character. He would always have a cheerful countenance and was gentle and affable, not coarse and harsh. He would love for Allaah's sake and hate for Allaah's sake. If something pertained to the Religion he would become very angry, and he would put up with the harm caused by neighbours."

Saalih ibn Ahmad said, "I often heard my father recite *Sooratul-Kahf*, and I often heard him say, *'O Allaah keep us safe, keep us safe.'*"

Al-Marroodhee said, "I saw Aboo 'Abdullaah standing in Prayer with his due portion of recitation for about half of the night, until close to dawn, and I saw him praying in the time between *Maghrib* and *'Ishaa.*"

Ar-Ramaadee said, "I heard 'Abdur-Razzaaq, and when Ahmad was mentioned his eyes shed tears and he said, 'He came and it

reached me that he had run out of money, so I took ten *deenaars* and offered them to him, so he smiled and said, *'O Aboo Bakr, if I accepted anything from the people I would accept from you.' But he would not accept anything from me.'"*

Ahmad ibn Shihaab al-Isfaraayeenee said, "I heard Ahmad, when he was asked about whom we should hear and write narrations from on our way, say, 'Take from Hannaad and Sufyaan ibn Wakee', and in Makkah from Ibn Abee 'Umar. And beware of writing anything at all from anyone from the companions of innovated sects. Take from the companions of the narrations and *sunnah*."

Concerning the Trial with Regards to the Qur'aan[1]

Saalih ibn Ahmad said, "I heard my father say, *'When we entered upon Ishaaq ibn Ibraaheem to be tried he read to us the proclamation of the one who had gone to Tarus ...'* meaning al-Ma'moon, *'... and from what he read out to us was:*

لَيْسَ كَمِثْلِهِۦ شَىْءٌ

There is nothing like unto Him.[2]

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[1] The saying that the Qur'aan is created was innovated by Bishr al-Mareesee, and due to this innovation the Khaleefah ar-Rasheed swore that if he caught Bishr, he would kill him. However the Khaleefah al-Ma'moon studied theological rhetoric (*kalaam*) and was attended by some of the heads of the *Mu'tazilah* who made this saying alluring to him, until he adopted it, called the people to it, and set up the trial (*al-Mihnah*) for it.

[2] Soorah ash-Shoorah (42):11.

and:

هُوَ خَٰلِقُ كُلِّ شَيْءٍ

He, the Creator of all things.[1]

So I said:

وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

And He is the All-Hearer, the All-Seer.'[2]

Saalih said, "Then the people were tried, and those who refused to consent were threatend that they would be imprisoned. So all of the people consented except for four: my father, Muhammad ibn Nooh, al-Qawaareeree and al-Hasan ibn Hammaad Sajjaadah. Then these last two consented and my father and Muhammad remained in prison for some days. Then the order came from Tarus that they were to be brought in chains together."

'Abbaas ad-Dooree said: I heard Ja'far al-Anbaaree say, "When Ahmad was taken off to al-Ma'moon I heard of it, so I crossed the Euphrates and came to him, and found him sitting in a small room. I greeted him with *salaam* and he said, *'O Aboo Ja'far, you have troubled yourself.'* So I said, 'Today you are a head whom the people follow. So, by Allaah, if you consent to the saying that the Qur'aan is created, then the rest of the people will consent to it. But if you refuse, then many people will refuse, and even if the man does not kill you then you will still die, and death is certain. So fear Allaah and do not consent.' So Ahmad began to weep, and say, *'Just as Allaah wills.'* Then he said, *'O Aboo Ja'far, repeat it to me.'* So I repeated it to him, and he was saying, *'Just as Allaah wills.'*"

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[1] Soorah al-An'aam (6):102.

[2] Soorah ash-Shooraa (42):11.

Al-Fadl ibn Ziyaad said, "I heard Ahmad ibn Hanbal – on the first day that Ishaaq tried him, after he (i.e., Ishaaq) left, and that was in *Jumaadal-Aakhirah* of the year 218H. He sat at his place of Prayer, and a group of people asked him who had consented. It was as if this was a severe burden upon him ... so he said, *'Not one of our companions consented, and all praise is for Allaah.'* Then he mentioned those who consented and those who agreed to most of what they wanted, and those who said, 'It is something done, and new.' *'He tried them each once, and he would try me twice. He said to me, 'What do you say about the Qur'aan?' So I said, 'The Speech of Allaah, not created.' So he made me sit at the side and then questioned the others. Then he brought me forward again and questioned me again and sought to use texts whose meanings were not directly manifest, so I said:*

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

There is nothing like unto Him,
and He is the All-Hearer, the All-Seer.[1]

So he said to me, 'What is as-Samee'al-Baseer?' So I said, 'That is what He, the Most High, said.'"

Muhammad ibn Ibraaheem al-Booshanjee said, "In ar-Raqqah they began to remind Aboo 'Abdullaah about the allowance of verbally affirming to save oneself, and the reports about that. So he replied, '*What will you do with the hadeeth of Khabbaab, "Amongst those who came before you a man would be sawn in half, but that would not cause him to abandon his Religion."*[2] So we gave up hope regarding him.' And he said, *'I do not mind about imprisonment, since it and*

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[1] Soorah ash-Shooraa (42):11.

[2] Reported by Ahmad, al-Bukhaaree and Aboo Daawood.

my house are the same, nor about being beheaded, but rather I fear the trial of the whip.' So a fellow prisoner heard him and said, 'Don't be concerned, O Aboo 'Abdullaah, for it will only take two lashes, then after that you won't notice the rest of them strike you.' So it was as if he felt at peace because of this."

Saalih ibn Ahmad said, "My father and Muhammad ibn Nooh were taken from Baghdaad in chains. So we went out with them to al-Anbaar. Then Aboo Bakr al-Ahwal asked my father, 'O Aboo 'Abdullaah, if you are threatened with the sword will you consent?' He replied, *'No.'* Then they were taken, and I heard my father say, *'We came to ar-Rahbah, and we left there in the middle of the night, and a man came up to us and said, 'Which of you is Ahmad ibn Hanbal?' So it was said to him, 'This one.' So he said to the camel drivers, 'Steady on,' then he said, 'O you, how will it harm you if you are killed here and you enter into Paradise?' Then he said, 'I entrust you to Allaah's safe keeping,' and he departed. So I asked about him and it was said to me, 'He is a bedouin Arab from the tribe of Rabee'ah who makes clothes of fur in the desert. He is called Jaabir ibn 'Aamir, and is said to be a good person.'"*

Ibraaheem ibn 'Abdullaah said, "Ahmad ibn Hanbal said, *'I did not hear a word since I fell into this affair stronger than the saying of the bedouin who spoke to me at Rahbah Tawq. He said, 'O Ahmad, if you die for the truth then you will die a martyr, and if you live, you will live in a praiseworthy state,' so that strengthened my heart.'"*

The Death of al-Ma'moon who was Succeeded by al-Mu'tasim

Saalih ibn Ahmad said, "My father said, *'Then we proceeded to Adhana and left in the middle of the night. So when the town gate was opened a man declared, 'Good news! The man has died,' meaning al-Ma'moon. My father said, 'And I had supplicated to Allaah that I should not see him.'"*

Saalih said, "So when my father and Muhammad ibn Nooh came to Tarsus, they were then sent back to ar-Raqqah, and were placed on board a boat. So when they reached 'Aanah, Muhammad died, and his chains were removed and my father prayed over him."

Hanbal said, "Aboo 'Abdullaah said, *'I did not see anyone, along with his young age and knowledge, who better stood firm for Allaah's sake than Muhammad ibn Nooh. I hope that his actions were sealed with good. One day he said to me, 'O Aboo 'Abdullaah – for Allaah, for Allaah. You are not the same as me, you are a man who is followed. The people stretch their necks towards you to see what you will do. So fear Allaah, and be firm for Allaah's sake,' or the like of it. Then he died, and I prayed over him and buried him,'* I think he said, *'In 'Aanah.'"*

Saalih said, "And my father was taken to Baghdaad in chains and remained a few days in Yaasiriyyah. Then he was imprisoned in a house hired by the house of 'Umaarah. Then he was moved to the general prison in Mawsiliyyah street, and he said, *'I used to lead the prisoners in the Prayer and I was chained. Then in Ramadaan of the year 219H ...'* - I say, 'that was after the death of al-Ma'moon by fourteen months' - *'... I was moved to the house of Ishaaq ibn Ibraaheem, i.e., the deputy of Baghdaad.'"*

As for Hanbal, he said, "Aboo 'Abdullaah was imprisoned in the house of 'Umaarah in Baghdaad in the stable of the Emir Muhammad ibn Ibraaheem, the brother of Ishaaq ibn Ibraaheem, and he was severely restricted in his imprisonment and fell ill in Ramadaan. Then after a short while he was moved to the general prison. He remained in prison for about thirty months. We used to come to him and he read the book *al-Irjaa* to me and other books while in the prison. I saw him lead them in the Prayer in chains. He would take his foot out of the main manacle at the times of Prayer and sleep."

Saalih ibn Ahmad said, "My father said, 'Each day two men would come to me, one called Ahmad ibn Ahmad ibn Rabaah and the other Aboo Shu'ayb al-Hajjaam. They would not cease debating with me, and when they finished they would call for another shackle to be added to those already upon me, so that there were four upon my legs. Then on the third day he entered and debated with me, so I said, *'What do you say about Allaah's knowledge?'* So he said, 'Created.' So I said, *'You have disbelieved in Allaah.'* So the messenger who used to attend sent by Ishaaq ibn Ibraaheem said, 'This is a man sent by the Ameerul-Mu'mineen.' So I said, *'He has committed Unbelief.'* Then on the fourth night al-Mu'tasim commanded Ishaaq to convey me to him, so I was entered upon Ishaaq. He said, 'O Ahmad, by Allaah, it is your life that you are to lose. He will not kill you with the sword. He desires, if you do not consent and agree with him, to lash you continually, and then to kill you in a place where you will see neither sun nor moon. Is it not the case that Allaah, the Most High, said:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا

We verily have made it a Qur'aan in Arabic.[1]

Can something which is made, be anything but created?' So I said, *'Then Allaah, the Most High, said:*

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

And made them like an empty field of stalks (of which the corn has been eaten up by the cattle).[2]

Did he create them (like that)?' So he remained silent. Then when

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[1] Soorah az-Zukhruf (43):3.

[2] Soorah al-Feel (105):5.

we came to the place known as 'The Gate of the Garden' I was taken out and placed upon a riding beast in my chains. There was nobody there to hold me, so more than once I nearly fell off upon my face due to the weight of the chains. So I was brought to the home of al-Mu'tasim and entered into a room. Then I was entered into a separate house, and the door was locked upon me, it was the middle of the night and there was no candle. I wanted to make *wudoo*, so I held out my hands and found a container of water and a basin. I made *wudoo* and prayed. Then in the morning I took out the draw-string of my trousers and tied my chains with it so that I could carry them, and I secured my trousers. Then the messenger of al-Mu'tasim came and said, 'Respond to his call,' so he took my hand and entered me upon him and I was holding the draw-string in my hand, carrying the chains.

I came to him and he was sitting, and Ahmad ibn Abee Duwaad was present and had gathered a large number of his companions. So al-Mu'tasim said to me, 'Come close, come close,' and continued until I was near to him, then he said, 'Sit,' so I sat and the chains had become heavy for me. I remained for a while, and then I said, *'Do you permit me to speak?'* So he said, 'Speak.' I said, *'What did Allaah and His Messenger call to?'* So he remained silent for a short while, then said, 'To the testification that none has the right to be worshipped except Allaah.' So I said, *'Then I testify that none has the right to be worshipped except Allaah.'* Then I said, *'Your grandfather Ibn 'Abbaas said, 'When the deputation of Abul-Qays came to Allaah's Messenger (ﷺ) they asked him about Eemaan, so he said, 'Do you know what Eemaan is?' So they said, 'Allaah and His Messenger know best.' He said, 'The testification that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, and to establish the Prayer, and to give the Zakaat, and to give the fifth due*

from war-booty.'[1] So he, i.e., al-Mu'tasim, said, 'If I had not found you held by the one who came before me I would not have taken you.' Then he said, 'O 'Abdur-Rahmaan ibn Ishaaq did I not order you to cease the trial?' So I said, *'Allaah is greater! That would be a great relief for the Muslims.'* Then he said to them, 'Debate with him, and speak to him, O 'Abdur-Rahmaan, speak to him.' So he said, 'What do you say about the Qur'aan?' So I said, *'What do you say about Allaah's Knowledge?'* So he remained silent. So one of them said to me, 'Has not Allaah, the Most High, said:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

Allaah is the Creator of all things.[2]

And is not the Qur'aan a thing?' So I said, *'Allaah says:*

تُدَمِّرُ كُلَّ شَيْءٍ

Destroying everything.[3]

So it destroyed everything except what Allaah willed (should not be destroyed).' So one of them said:

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ

Comes not unto them an admonition from their Lord as a recent revelation.[4]

Can something come newly except that which is created?'

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[1] Reported by al-Bukhaaree and Muslim.

[2] Soorah ar-Ra'd (13):16.

[3] Soorah al-Ahqaaf (46):25.

[4] Soorah al-Anbiyaa (21):2.

So I said:

صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ

Saad. By the Qur'aan full of reminding.[1]

So the adh-Dhikr is the Qur'aan, whereas that one has no al (i.e., is indefinite).' One of them then mentioned the *hadeeth* of 'Imraan ibn Husayn, *'Allaah created the Dhikr ...,'* so I said, 'This is a mistake, more than one person has narrated to us, *'Allaah wrote the Dhikr ...'*[2] And they sought to use the *hadeeth* of Ibn Mas'ood, *'Allaah did not create anything neither Paradise, nor Fire, nor heaven, nor earth, greater than Aayatul-Kursee.'* So I said, *'The creation refers to the Paradise, the Fire, the heaven and the earth, and not the Qur'aan.'* So one of them said, 'The *hadeeth* of Khabbaab, *'O so and so, draw near to Allaah with whatever you are able to, and you will not draw closer to Him with anything more beloved to Him than His Speech.'* So I said, *'That is how it is.'*

Saalih said, 'And Ibn Abee Duwaad was looking angrily at my father, and my father said, 'One would speak and I would rebut him, and another would speak and I would rebut him. Then when one of them was cut off, Ibn Abee Duwaad would butt in and say, 'O Ameerul-Mu'mineen, he is, by Allaah, astray, leading others astray, an innovator!' So he would say, 'Speak with him, debate with him.' So one would speak to me and I would rebut him, and another would speak to me and I would rebut him. Then when they came to a standstill al-Mu'tasim would say, 'Woe to you, O Ahmad, what are you saying?' So I would say, *'O Ameerul-Mu'mineen, give me something from the Book of Allaah, or the Sunnah of Allaah's Messenger (ﷺ), so that I may speak accordingly.'* So

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[1] Soorah Saad (38):1.

[2] Reported by Bukhaaree.

Ahmad ibn Abee Duwaad said, 'You only say what is in the Book and the *Sunnaah*?' So I said to him, *'You are twisting my words and you know best about that, I have not said anything for which I should be imprisoned or chained.'*

Hanbal said: Aboo 'Abdullaah said, 'They sought to say such evil things as a proof against me that my heart cannot retain them, nor can my tongue be brought to say them. They rejected the narrations, and I did not think they were upon this until I heard it, and they raised their voices, saying, 'The opponent says such and such.' So I used the Qur'aan as a proof against their saying, with His Saying:

يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ

O my father! Why do you worship that which hears not and sees not? [1]

'Do you deny this?' So they said, 'He has made resemblance, O Ameerul-Mu'mineen, he has made resemblance.'

Muhammad ibn Ibraaheem al-Booshanjee said, 'Some of our companions narrated to me that Ahmad ibn Abee Duwaad turned to Ahmad to speak to him, but he did not turn to him, so al-Mu'tasim said, 'O Ahmad, will you not speak to Aboo 'Abdullaah?' So I said, *'I do not know him to be from the people of knowledge so that I should speak to him.'* Saalih said, 'Then al-Mu'tasim said, 'O Ahmad, by Allaah I wish well for you, and I am concerned for you just like my concern for my son Haaroon. So what do you say?' I said, *'Give me something from the Book of Allaah and the Sunnah of His Messenger.'*

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[1] Soorah Maryam (19):42.

So when the meeting became very prolonged he became exasperated and ordered everyone to leave. He kept me back with 'Abdur-Rahmaan ibn Ishaaq to speak to me, and he said, 'Woe to you! Respond to me!' And he said, 'Woe to you, had you not used to come to us?' So 'Abdur-Rahmaan said to him, 'O Ameerul-Mu'mineen, I have known him for thirty years, he holds obedience to you and Hajj and *Jihaad* along with you.' So he said, 'By Allaah, he is a person of knowledge, a scholar of understanding and it would not displease me for him to be along with me rebutting the false religions for me.' Then he said, 'Hadn't you used to know Saalih ar-Rasheedee?' I said, *'I have heard of him.'* He said, 'He was my educator, and was sitting over there,' and he pointed to a corner of the house, 'but he asked me about the Qur'aan and disagreed with me, so I ordered that he be trampled on and dragged away! O Ahmad, give me some response that will contain the slightest relaxation – so that I may free you with my own hands.' I said, *'Give me something from the Book of Allaah and the Sunnah of His Messenger.'* So the sitting became prolonged (and) so I was sent back again.

Then when it was after *Maghrib* two men from the companions of Ibn Abee Duwaad were sent to me to spend the night with me, and to debate and stay with me. So at the time for breaking the fast food was sent, they tried hard to persuade me to eat it, but I would not, and it was Ramadaan. Then in the night al-Mu'tasim sent Ibn Abee Duwaad to me and he said, 'The Ameerul-Mu'mineen says to you, 'What do you say?' So I gave the same answer as I had been giving previously. Thus Ibn Abee Duwaad said, 'By Allaah, your name was written down amongst the seven[1] but I erased it, and it grieved me that they seized you. Then he said, 'The

[1] i.e., Yahyaa ibn Ma'een, Aboo Khaythamah, Ahmad ad-Dawraqee, al-Qawaareeree, Sa'dawaih, Ahmad ibn Hanbal and it is said, Khalaf al-Makhzoomee. *Manaawibul-Imaam Ahmad* of Ibnul-Jawzee.

Ameerul-Mu'mineen has sworn that he will lash you again and again, and cast you into a place where you will not see the sun, and he said, 'If he responds to me, I will free him with my own hands.' Then he left. In the morning his messenger came and took me by the hand and lead me to him, and he said to them, 'Debate with him and speak to him.' So they debated with me and I rebutted them, and when they came with some innovated rhetoric not in the Book or the *Sunnah* I said, *'I do not know what this is.'* So they said, 'O chief of the Believers, when he finds a proof against us he stays firm, and when we say anything to him he says, 'I do not know what this is.' He said, 'Then debate with him.' So a man said, 'O Ahmad, I see that you mention the *ahaadeeth* and take that as your position.' So I said, *'Then what do you say about His Saying:*

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ

Allaah commands you as regards your children's (inheritance). To the male, a portion equal to that of two females.[1]

He said, 'Allaah has particularised it to the Believers.' I said, *'What do you say if he is the killer or a slave?'* So he was silent, and I used this as a proof against them since they used the apparent meaning of the Qur'aan as a proof, so when he said to me, 'I see that you take the *ahaadeeth* as your position' I used the Qur'aan as a proof, meaning the *Sunnah* paricularised and made exception with regard to the murderer and the slave, and it took them out of the general ruling.' So this continued until close to midday. Then when he became exasperated he said that everyone should leave. Then he remained behind with me and with 'Abdur-Rahmaan ibn Ishaaq, and continued speaking to me. Then he stood and entered his appartments and I was sent back.

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[1] Soorah an-Nisaa (4):11.

On the third night it seemed as if something was going to be done with me on the next day, so I asked the guard to bring me a cord. He did so, and I tied my chains together with it and returned the draw-string to my trousers for fear that something should happen which would cause me to become naked. Then on the next morning I was entered into the house, and it was full of people. So I was moved from place to place, and saw some men with swords and others with whips and other things. Hardly any of them had been present in the previous two days. When I reached him he said, 'Sit.' Then he said, 'Debate with him, speak with him.' So they debated with me. One would speak and I would rebut him, and my voice began to rise above their voices, so someone standing by me indicated to me with his hand. When the meeting became prolonged he called me to one side and spoke to me in private, and he said to me, 'Woe to you, O Ahmad! Respond to me so that I may free you with my own hands,' so I replied to him as before, so he said, 'Upon you be ...' and he mentioned a curse, 'Seize him, drag him off and strip off his outer garment.' So I was dragged off and my outer garment was removed. I had a hair from the hair of the Prophet (ﷺ) in the sleeve of my shirt, so Ishaaq ibn Ibraaheem turned to me and said, 'What is this small pouch?' I said, 'A hair from the hair of Allaah's Messenger (ﷺ),' some of them rushed to tear the shirt away from me, (but) al-Mu'tasim said, 'Do not tear it.' So it was taken off and I think that the shirt was not ripped off because of the hair. Then al-Mu'tasim sat upon his seat and he said, 'Bring the flogging posts and the whips.' So the flogging posts were brought forward and my arms were stretched, and someone behind me said, 'Seize the two pommels of the frame and hold them tightly,' but I didn't understand what he said, so my arms became dislocated.'

Muhammad ibn Ibraaheem al-Booshanjee said, 'They mention that

when al-Mu'tasim saw them tie Ahmad to the flogging posts, and he saw how he remained firm and resolute he felt like relenting, until Ahmad ibn Abee Duwaad incited him and said, 'O Ameerul-Mu'mineen, if you leave him it will be said, 'He has renounced the view of al-Ma'moon,'' and he caused him to become angry, so that provoked him to continue with the lashing.'

Saalih said, "My father said, 'When they brought the whips al-Mu'tasim examined them and said, 'Bring me different ones.' Then he said to those who were to perform the lashing, 'Come forward.' Each of them would come forward and lash me twice, and he would say to him, 'Strike him with severity, may Allaah cut off you hand!' Then he would move aside and another would step forward and lash me twice, and every time he would say, 'Strike him with severity, may Allaah cut off your hand!' Then after they had given me seventeen lashes al-Mu'tasim came up to me, and said, 'O Ahmad, why are you killing yourself? By Allaah, I feel sympathy for you,' and 'Ujayf was prodding me with the hilt of his sword, saying, 'Do you wish to get the better of all these people?' Others said, 'Woe to you! Your ruler is standing at your head,' and others said, 'O Ameerul-Mu'mineen, I will take the responsibility of his blood, kill him,' and they said, 'O Chief of the Believers, you are fasting and you are standing in the sun!'

He said to me, 'Woe to you Ahmad, what do you have to say?' So I said, *'Give me something from the Book of Allaah or the Sunnah of Allaah's Messenger, so that I should speak accordingly.'* Thus he returned and sat down and said to those with the whips, 'Come forward, and cause severe pain, may Allaah cut off your hand.' Then he stood up again and said, 'Woe to you Ahmad, respond to me.' So they turned to me and said, 'O Ahmad, your ruler is standing before you!' And 'Abdur-Rahmaan said, 'Who from your companions has done as you have done regarding this matter?'

And al-Mu'tasim was saying, 'Give me even the slightest agreement so that I may set you free with my own hands.' Then he went back and said to those with the whips, 'Come forward.' So each would come forward and lash me twice and then move away and each time he would say, 'With force, may Allaah cut off your hand,' eventually I lost conciousness. Then I came around and the chains had been removed from me. A man who had been present said, 'We threw you down upon your face, and threw a mat upon your back and trampled upon you,' and I was not aware of that. Then they brought me gruel and said, 'Drink it and vomit.' So I said, *'I will not break my fast.'* I was taken to the house of Ishaaq ibn Ibraaheem and it became time for the *Zuhr* Prayer, so Ibn Samaa'ah went forward and led the Prayer. When he completed the Prayer he said to me, 'You prayed when blood was flowing upon your clothes?' So I said, *"Umar prayed and his wound was pouring blood forth."*[1]

Saalih said, 'Then he was left alone and allowed to return home. He had remained in prison from the time he was taken until he was lashed and released for twenty-eight months. One of the two men who was along with him said, 'O son of my brother, may Allaah have mercy upon Aboo 'Abdullaah. By Allaah, I have never seen anyone like him. I kept saying to him at the time food was brought to us, 'O Aboo 'Abdullaah you are fasting in a place where you have excuse,' and he was very thirsty, so he said to the person in charge of drinking water, *'Give me some.'* So he gave him a bowl containing water and ice, he took it and looked into it, but then returned it without drinking. I was amazed at his patience in putting up with hunger and thirst in that frightful condition.'

Saalih said, 'So I used to try by various means to get food through

[1] Reported in *al-Muwatta* of Imaam Maalik.

to him, or at least some bread, during those days – but I was unable. A man who was present with him informed me that he had no food during those three days when they debated with him, but he didn't make a slip with regard to a single word. He said, 'And I didn't think that anyone could have the courage and strength of heart that he did.'

Hanbal said, "I heard Aboo 'Abdullaah say, 'I became unconcious a number of times, and when the lashing stopped I came around. When I became limp and dropped, the lashing was halted and this happened a number of times, and I saw him, (meaning al-Mu'tasim), sitting in the sun without shade and I heard him say to Aboo Duwaad, when I came around, 'I have earned a great sin for what I have done to this man.' So he replied, 'O Ameerul-Mu'mineen, he is, by Allaah, an Unbeliever, a *Mushrik*. He has committed *shirk* in more than one way.' He continued speaking with him until he disuaded him from what he wanted to do, and he had wanted to release me without lashing me, but he (Ibn Abee Duwaad) and Ishaaq ibn Ibraaheem would not leave it at that.'"

Hanbal said, "And it reached me that al-Mu'tasim said to Ibn Abee Duwaad after Aboo 'Abdullaah was lashed, 'How many lashes did he receive?' So he said, 'Thirty four or so.'"

Abul-Fadl Saalih said, "He was released and allowed home and was taken to the cellar. One who specialised in wounds and their treatment was brought in, and he said, 'I have seen men who have received a thousand lashes, but I have never seen a case as bad as this ...' and he would come to treat him. His face had been struck more than once, and he remained flat upon his face for as long as Allaah willed. Then the man said to him, 'There is some flesh here which I must cut,' so he brought an iron tool and would hold the flesh with it and cut it with a knife, and Ahmad bore

all of this, only raising his voice with praise of Allaah, and he was cured. However he continued to feel pain in some places, and the marks of the lashing were clearly visible on his back until he died."

At-Tufaawee said, 'O Aboo 'Abdullaah, the common people hold you in esteem.' So he said, *'I praise and thank Allaah for my Religion, indeed this is the just Religion. If I had said what they wanted I would have committed Unbelief.'* So at-Tufaawee said, 'Inform me about what they did to you. So he said, 'When they lashed me, I started to remember the saying of the bedouin Arab. Then the one with the very long beard, meaning 'Ujayf, came and struck me with the hilt of his sword. Then when that came about I said, *'Relief has come, he is about to behead me, and so I may be at peace.'* And Ibn Samaa'ah said, 'O Ameerul-Mu'mineen, strike his neck, and I will take responsibility for the shedding of his blood.'

So Ibn Abee Duwaad said, 'Do not do that, since if he is killed or dies in your home the people will say that he stayed patient until death, so the people will take him as one to be followed, and they will remain upon what they are upon. Rather release him now, so that if he dies outside your house the people will be unsure of what occured, some will say, 'He responded' and some will say, 'He did not respond.' So at-Tufaawee said, 'How could it have harmed you if you had said it?' Aboo 'Abdullaah said, *'If I had said it I would have been guilty of Unbelief.'*

Aboo Zur'ah said, 'Al-Mu'tasim called for the paternal uncle of Ahmad and then said to the people, 'Do you recongnise him?' They said, 'Yes, he is Ahmad ibn Hanbal.' He said, 'Then look at him, is he not sound and healthy in his body?' So they said, 'Yes.' If he had not done this I would have feared that something very serious [i.e., revolt] would have occured for him. So when

he said, 'Then I am handing him over sound and healthy in his body,' the people became calm and settled down.'

Hanbal said, 'And I heard him [i.e., Ahmad] say, *'Everyone who spoke against me, then I have pardoned him except for an innovator, and I have pardoned Aboo Ishaaq, meaning, al-Mu'tasim, since I see that Allaah says:*

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ

Let them pardon and forgive. Do you not love that Allaah should forgive you?[1]

and the Prophet (ﷺ) ordered Aboo Bakr to pardon in the case of Mistah – and how would it benefit you that Allaah should punish your Muslim brother because of you?'

Ibn Abee Ya'laa reports in his *Tabaqaatul-Hanaabilah*[2], 1/163-167, from Sulaymaan ibn 'Abdullaah as-Sijzee (who said), "I came to the door of al-Mu'tasim and saw that the people had crowded together at his door, as if it was the day of *'Eed*. I entered the place and saw a spread out carpet and a chair that had been thrown on the floor. I stood facing the chair and whilst I was standing, al-Mu'tasim approached and sat on the chair. He removed his shoes from his feet and placed one foot on top of the other. Then he said, 'Let Imaam Ahmad be present,' so he was brought out in his presence. After Imaam Ahmad had stood in front of him and greeted him he (al-Mu'tasim) said, 'O Ahmad, speak and do not be afraid.' So Imaam Ahmad said, *"By Allaah, O Ameerul-Mu'mineen, I have just entered upon you and there is not a seed's weight of anxiety in my heart."*

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[1] Soorah an-Noor (24):22.

[2] With the verification and checking of Fawwaaz Ahmad Zumarlee.

Al-Mu'tasim said to him, 'What do you say about the Qur'aan?'

He said, *"The speech of Allaah, eternal, not created. Allaah, the Mighty and Majestic, said:*

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ

And if anyone of the *Mushrikeen* seeks your protection, then grant him protection, so that he may hear the Word of Allaah (the Qur'aan).[1]

So he said, 'Do you have a proof other than this?'

Imaam Ahmad replied, *"Yes, O Ameerul-Mu'mineen, the saying of Allaah, the Mighty and Majestic:*

ٱلرَّحْمَٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ

***Ar-Rahmaan.* He taught you (mankind) the Qur'aan.**[2]

And He did not say: 'Ar-Rahmaan. He created the Qur'aan.' *And His saying, the Mighty and Majestic:*

يٰسٓ ۝١ وَٱلْقُرْءَانِ ٱلْحَكِيمِ

***Yaaseen.* By the Qur'aan, full of wisdom.**[3]

And He did not say: 'Yaa Seen. By the Qur'aan (that is) created.'

So al-Mu'tasim said, 'Imprison him.' So he was imprisoned and

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[1] Soorah at-Tawbah (9):6.

[2] Soorah ar-Rahmaan (55):1-2.

[3] Soorah Yaa Seen (36):1-2.

the people dispersed. When I arose (the next morning) I made my way to the door (of al-Mu'tasim) and the people were entering, so I entered along with them. Al-Mu'tasim approached and sat on his chair and said, 'Bring Ahmad ibn Hanbal,' and so he was brought. When he stood in front of him, al-Mu'tasim said to him, 'How were you in your cell yesterday, O Ahmad?'

Imaam Ahmad said, *"In goodness, and all praises are due to Allaah, except that in my cell, O Ameerul-Mu'mineen, I saw something amazing."* He said to him, 'And what did you see?' So he replied, *"I arose in the middle of the night, performed ablution for the prayer and prayed two rak'ahs. In one rak'ah I recited: 'Al-Hamdulillaah ...' and 'Qul-A'oodhu bi-Rabbin-Naas,' and in the second rak'ah: 'Alhamdulillaah ...' and 'Qul-A'oodhu bi-Rabbil-Falaq.' Then I sat down, read the tashahhud and gave salutation (to my right and left). Then I stood (again), made the takbeer and recited: 'Alhamdulillaah ...' and then I desired to read: 'Qul-Huwallaahu-Ahad,' and I was not able. I tried hard to read something else from the Qur'aan and I was not able. Then I stretched my eyes to the corner of the prison and (behold) I saw the Qur'aan laid out (on the floor), dead. So I washed it and shrouded it, then prayed over it and buried it."*

So al-Mu'tasim said, 'Woe be to you, O Ahmad, and does the Qur'aan die!?' So Ahmad said to him, *"Well, that is what you say – that it is created. And everything that is created dies."* Al-Mu'tasim said, 'Ahmad has subdued us, Ahmad has subdued us.'

Then Ibn Abee Duwaad and Bishr al-Mareesee said, 'Kill him, so that we can rest (in his absence).' Al-Mu'tasim said, 'I have pledged to Allaah that I will not kill him with a sword and that I will not order for him to be killed with a sword.' Ibn Abee Duwaad said to him, '(Then) lash him with a whip.' So al-Mu'tasim said, 'Yes,' and then said, 'Bring the executioners,' and so they were brought.

Al-Mu'tasim said to one of them, 'With how many lashes will you kill him?' He said, 'With ten, O *Ameerul-Mu'mineen.*' Then he replied, 'Take him to yourself (beat him).'

Sulaymaan as-Sijzee continued, 'So Imaam Ahmad was undressed and made to wear a garment of wool around his waist. Two new ropes were drawn tight around his hands. The man took the whip in his hand and said, 'Shall I strike him, O *Ameerul-Mu'mineen?*"

Al-Mu'tasim said, 'Strike him,' and he struck him with one lash. Imaam Ahmad said, *"All praise is due to Allaah."* Then he lashed him a second time and Imaam Ahmad said, *"Whatever Allaah wills ocurrs."* Then he struck him a third time and Imaam Ahmad said, *"There is no movement nor power save that of Allaah, the Most High, the Mighty."*

When the man desired to strike him a fourth time I looked at the garment around his waist and it had become loose. He wished that he should fall to the ground, so he raised his head towards the sky and moved his lips – and suddenly the earth shook and two hands came out of it, and supported his weight, by the power of Allaah, the Mighty and Majestic.

When al-Mu'tasim saw that he said, 'Leave him,' then Ibn Abee Duwaad came to him and said, 'O Ahmad, say in my ear: 'The Qur'aan is created,' so that I may save you from the hand of the *khaleefah.*' So Imaam Ahmad said to him, *"O Ibn Abee Duwaad, say in my ear: 'The Qur'aan is the Speech of Allaah, it is not created,' so that I save you from from the punishment of Allaah, the Mighty and Majestic."* Al-Mu'tasim then said, 'Place him into the prison.'

Sulaymaan said, 'He was then carried to the prison and the people departed, so I departed with them. Then when the next day arrived the people came (to the door of al-Mu'tasim) so I came

with them and stood in front of the chair. Then al-Mu'tasim appeared and sat on the chair and said, 'Bring Ahmad ibn Hanbal.' So he was brought and when he stood in front of him al-Mu'tasim said to him, 'How were you in your cell during the night, O son of Hanbal?'

He said, *"In goodness, and all praises are due to Allaah."* Al-Mu'tasim said, 'O Ahmad, I saw a dream yesterday.' He said, *"And what did you see, O Ameerul-Mu'mineen?"* He said, 'I saw in my dream as if there were two lions approaching me and they desired to tear me apart. And then two angels appeared and repelled them from me. They gave me a book and said to me, 'This written (piece) is the dream that Ahmad ibn Hanbal saw in his cell.' So what is it that you saw, O son of Hanbal?'

So Ahmad faced al-Mu'tasim and said, *"O Ameerul-Mu'mineen, is the book with you?"* He said, 'Yes, and when I awoke, I read what was in it.'

So Ahmad said to him, *"O Ameerul-Mu'mineen, I saw as if the Day of Judgement had been established, and as if Allaah had gathered the first and the last (of people) in a single plain and He was calling them to account. Whilst I was standing, I was called for, so I proceeded until I stood in front of Allaah, the Mighty and Majestic, and He said to me,* 'O Ahmad, for what were you beaten?' *I said, "On account of the Qur'aan." He said,* "And what is the *Qur'aan?" I said, "Your words, O Allaah, belonging to You."* He said, 'From where do you (derive and) say this?' *I said, "O Lord, 'Abdur-Razzaaq narrated to me." So 'Abdur-Razzaaq was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him,* 'What do you say about the Qur'aan, O 'Abdur-Razzaaq?'

He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' He said, 'Ma'mar

narrated to me.' So Ma'mar was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, O Ma'mar?'

He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' He said, 'Az-Zuhree narrated to me.' So az-Zuhree was called for and he was brought,
until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, O Zuhree?'

He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' He said, "Urwah narrated to me.' So 'Urwah was brought, and He said to him, 'What do you say about the Qur'aan?' He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'O 'Urwah, from where do you (derive and) say this?' He said, "Aa'ishah, the daughter of Aboo Bakr as-Siddeeq, narrated to me.'

So 'Aa'ishah was called for and she was brought, until she was made to stand in front of Allaah, the Mighty and Magnificent, and He said to her, 'What do you say about the Qur'aan, O 'Aa'ishah?' She said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where do you (derive and) say this?' She said, 'Your Prophet Muhammad (ﷺ) narrated to me.'

He said, 'So Muhammad (ﷺ) was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, O Muhammad?' He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where has this come to you?' So the Prophet (ﷺ) said, 'Jibreel narrated to me.'

So Jibreel was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him, 'What do you say about the Qur'aan, O Jibreel?' He said, 'Your words, O Allaah belonging to You,' so Allaah said, 'From where has this come to you?' He said, 'Such did Israafeel narrate to me.'

So Israafeel was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and Allaah, the Sublime, said to him, 'What do you say about the Qur'aan, O Israafeel?' He said, 'Your words, O Allaah, belonging to You,' so Allaah said, 'From where has this come to you?' He said, 'I saw that in the *Lawhul-Mahfooz* (the Preserved Tablet).'

So the Preserved Tablet was brought and stood in front of Allaah, the Mighty and Magnificent, and He said, 'O *Lawh*, what do you say about the Qur'aan?' And it said, 'Your words, O Allaah, belonging to You.' Then Allaah, the Exalted said, 'From where has this come to you?' And the *Lawh* said, 'Such did the *Qalam* (the Pen) inscribe upon me.'

Then the Pen was brought until it stood in front of Allaah, the Mighty and Majestic, so Allaah, the Mighty and Majestic, said to it, 'O *Qalam*, what do you say about the Qur'aan?' The *Qalam* said, 'Your words, O Allaah, belonging to You.' So Allaah said, 'From where has this come to you?'

The *Qalam* said – 'You dictated and I wrote.'

Then Allaah, the Mighty and Magnificent, said, 'The *Qalam* has spoken the truth. The *Lawh* has spoken the truth. Israafeel has spoken the truth. Jibreel has spoken the truth. Muhammad has spoken the truth. 'Aa'ishah has spoken the truth. 'Urwah has spoken the truth. Az-Zuhree has spoken the truth. Ma'mar has

spoken the truth. 'Abdur-Razzaaq has spoken the truth. Ahmad ibn Hanbal has spoken the truth. The Qur'aan is My Speech, it is not created.'

Sulaymaan as-Sijzee said, 'Al-Mu'tasim leapt upon hearing that and said, 'You have spoken the truth, O son of Hanbal.' Then al-Mu'tasim repented, ordered the necks of Bishr al-Mareesee and Ibn Abee Duwaad to be beaten and revered Ahmad ibn Hanbal and bestowed upon him, but (Ahmad) refrained from that. He was then ordered to to be taken to his house and was taken.'

The Trial of Waathiq

Hanbal said, 'After Aboo 'Abdullaah recovered from the lashing he would attend the *Jumu'ah* and Congregational Prayers. He would narrate *ahaadeeth* and deliver verdicts until al-Mu'tasim died and his son al-Waathiq became the ruler. He then manifested the trial with regard to the Qur'aan and his attachment to Ahmad ibn Abee Duwaad and his companions. So when the affair became severe for the people of Baghdaad, and the judges tried people regarding the Qur'aan and Anmaatee was forcibly separated from his wife because of it, likewise with regard to Aboo Saalih and his wife. Then Aboo 'Abdullaah would be present for the *Jumu'ah*, but would repeat the Prayer when he returned home, and say, *'The people should go to the Jumu'ah for its excellence, but the Prayer is to be repeated when said behind one who holds this saying* (i.e., that the Qur'aan is created).'

A group of people came to Aboo 'Abdullaah and said, 'This matter has grown widespread and very serious, and we fear that he will bring worse. They mentioned Ibn Abee Duwaad, and he is about to order the teachers to teach to the children in the schools, 'The Qur'aan is so and so ...,' so we are opposed to him continuing as the ruler. So Ahmad forbade them from that and debated with

them, and he made clear what was necessary, and he ordered them to have patience.

Then in the days of al-Waathiq, Ya'qoob came during the night with a message from the Emir Ishaaq ibn Ibraaheem to Aboo 'Abdullaah, 'The Emir says to you, 'The Ameerul-Mu'mineen has made a mention of you, so no one should be seen to meet with you, and nor should you live in a land or town which I am in, so go wherever you wish upon Allaah's earth. So Aboo 'Abdullaah went into a state of hiding for the rest of the life of al-Waathiq, and that tribulation occured, and the killing of Ahmad ibn Nasr al-Khuzaa'ee. So Aboo 'Abdullaah remained in hiding in a house and would not go out for the Prayer or for other reasons until al-Waathiq died.'

Ibraaheem ibn Haani said, 'Aboo 'Abdullaah remained in hiding with me for three days, and then said, *'Find me another place.'* So I said, 'I do not feel safe for you.' He said, *'Do so, since I release you from any blame.'* I found somewhere else for him, so when he left he said, *'Allaah's Messenger (ﷺ) remained in hiding in the cave for three days, and then he moved on, and it is not fitting that we should follow the Sunnah of Allaah's Messenger (ﷺ) in times of ease, and abandon it in times of hardship.'*

The Condition of Imaam Ahmad during the Rule of Al-Mutawakkil

Hanbal said, 'Then al-Mutawakkil Ja'far assumed power, Allaah made the *Sunnah* manifest, and relieved the people. Aboo 'Abdullaah narrated to us, and narrated to his companions during the time of al-Mutawakkil, and he said, *'The people were never in greater need of the hadeeth and knowledge than they are in our time.'*

Saalih ibn Ahmad said, "My father said to me, 'Ishaaq ibn Ibraaheem said to me, 'Forgive me for being present at your

lashing,' so I said, *'I have already forgiven all of those present.'* He said to me, 'From where have you said that it is not created?' So I said, *'Allaah said:*

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Surely, His is the Creation and Commandment.[1]

So He distinguished between creation and command.' Ishaaq said, 'The command is created.' So he said, 'O how free is Allaah from all imperfections! Something created which itself creates creation?!' I said (meaning), *'The created things were created through His command, which is His Saying:*

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Be![2]

He said, 'Then he said to me, 'Who do you report the saying that it is not created from?' So I said, *'From Ja'far ibn Muhammad who said, 'It is neither a creator, nor is it created.'"*

Aboo Daawood said, "I heard Ahmad ibn Hanbal say, *'Eemaan is speech and action, it increases and decreases. All of good is from Eemaan, and sins reduce Eemaan.'"*

Ismaa'eel ibn al-Hasan as-Siraaj said, "I asked Ahmad about one who says that the Qur'aan is created,' so he said, *'He is an Unbeliever,'* and about one who says, 'My recital of the Qur'aan is created,' so he said, *'He is a Jahmee.'*

Adh-Dhahabee said, "The matter as it was established is that Aboo 'Abdullaah used to say, *'Whoever says that my recital of the*

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[1] Soorah al-A'raaf (7):54.

[2] Soorah al-An'aam (6):73.

Qur'aan is not created is an innovator,' and he used to say, *'Whoever says that my recital of the Qur'aan is created, then he is a Jahmee.'* So he (رحمه الله) did not say either of the two. Sometimes he would clarify that by saying, *'Whoever says, 'My recital of the Qur'aan is created,' meaning by that the Qur'aan, then he is a Jahmee."*

Ahmad ibn Zanjawaih said, "I heard Ahmad say, *'The Lafziyyah (i.e., those who say, 'My recital of the Qur'aan is created) are worse than the Jahmiyyah.'"*

Saalih said, "I heard my father say, *'The Jahmiyyah are three sects: A sect who say that 'the Qur'aan is created,' and a sect who say, 'It is the speech of Allaah and then remain silent,' and a sect who say, 'Our recital of it is created.'* Then he said, *'One should not (even) pray behind those who withhold and remain silent, nor those who say that their recital is created.'"*

Al-Marroodhee said, "I informed Aboo 'Abdullaah that Aboo Shu'ay as-Soosee ar-Raqqee separated between his daughter and her husband when he withheld with regard to the Qur'aan, so he said, *'He did well, may Allaah protect and keep him well,'* and he started to supplicate for him."

Al-Marroodhee said, "When Ya'qoob ibn Shaybah manifested withholding from making a clear statement regarding the Qur'aan (*al-waqf*), Aboo 'Abdullaah warned the people against him and ordered that he should be cut off from. There are many narrations from Aboo 'Abdullaah about the question of the persons recital. So the first one who manifested the question of a persons recital was Husayn ibn 'Alee al-Karaabeesee, who was a storehouse of knowledge, and he wrote a book about the *Mudalliseen*, attacking a group of people in it, and saying that Ibn az-Zubayr was one of the *Khawaarij*. It contains narrations which the *Raafidah* use to support themselves. Ahmad was informed of him, so he warned

against him. This reached al-Karaabeesee so he became furious and said, 'I will say something so that Ibn Hanbal will say the opposite and become an Unbeliever,' thus he said, 'My recital of the Qur'aan is created.' And al-Marroodhee mentions in the book, *al-Qasas*, 'So I mentioned to Aboo 'Abdullaah that al-Karaabeesee said, 'My recital of the Qur'aan is created,' and that he said, 'I say that the Qur'aan is uncreated in all aspects, except that my recital of it is created, and whoever does not say, 'My recital of the Qur'aan is created' is an Unbeliever.' So Aboo 'Abdullaah said, *'Rather he is the Unbeliver, may Allaah kill him. What is the saying of the Jahmiyyah except this? How can it benefit him, when the last part of his saying contradicts the first part?!'* Then he said, *'What is the news from Aboo Thawr, has he agreed with him upon this?'* So I said, 'He has deserted him.' So he said, *'He has done well, the people of theological rhetoric (kalaam) will never prosper.'"*

Ahmad ad-Dawraqee said, "I said to Ahmad ibn Hanbal, 'What do you say about those who say, 'My recital of the Qur'aan is created? So I saw that he sat up and said, *'This is more evil than the saying of the Jahmiyyah. Whoever claims this has claimed that Jibreel spoke with that which is created, and came to the Prophet (ﷺ) with that which is created.'"*

Hanbal said, "I heard Aboo 'Abdullaah say, *'Whoever loves rhetoric (kalaam) will not prosper. Since their affair leads only to total confusion. Stick to the Sunnah and the hadeeth, and beware of delving into disputation and argumentation. We reached the people and they did not know this rhetoric. In its result it does not lead to good.'"*

Al-Maymoon said, "Ahmad said to me, *'O Abul-Hasan, beware of speaking about a matter for which you have no one preceding you in it.'"*

Al-Marroodhee said, "I said to Aboo 'Abdullaah, 'One who dies upon Islaam and the *Sunnah*, dies upon good?' So he said, *'Be quiet – rather he dies upon all good.'*"

Al-Fadl ibn Ziyaad said, "I heard Ahmad ibn Hanbal say, *'Whoever rejects the hadeeth of Allaah's Messenger (ﷺ) is on the brink of destruction.'*"

Aboo Muzaahim al-Khaaqaanee said, "My paternal uncle, 'Abdur-Rahmaan ibn Yahyaa ibn Khaaqaan said to me, 'Al-Mutawakkil ordered that Ahmad should be asked about those who should be appointed as judges, so I asked my uncle to obtain and to send his reply to me, so he sent me his letter:

> In the name of Allaah, the Most Merciful, the Bestower of Mercy. I showed the original letter to Ahmad ibn Muhammad ibn Hanbal, after asking him, so he replied to me with what I have written. I asked about Ahmad ibn Rabaah, so he said about him, *'A well-known Jahmee, if he is put in charge of any of the affairs of the Muslims he will cause great harm.'* And I asked him about al-Khalanjee, so he said about him, *'Likewise.'* And I asked him about Shu'ayb ibn Sahl, so he said, *'A Jahmee, well-known for that.'* I asked him about 'Ubaydullaah ibn Ahmad, so he said, *'Likewise.'* And I asked him about the one well-known as Aboo Shu'ayb, so he said, *'Likewise.'* I asked him about Muhammad ibn Mansoor, the judge of al-Ahwaaz, so he said, *'He was with Ibn Abee Duwaad, along with him and his works, except that he was one of the better ones of them.'* And I asked him about 'Alee ibn al-Ja'd, so he said, *'He used to be well-known for being a Jahmee, then it reached me that he left that.'* And I asked him about al-Fath ibn Sahl, so he said, *'A Jahmee, from the companions of al-Mareesee.'* I asked him about ath-Thaljee, so he said, *'An innovator, a follower of desires.'* I asked him about Ibraaheem ibn 'Attaab, so he said, *'I do not know him except that he was from the companions of Bishr al-Mareesee. And in general with regard to the people*

of innovation and sects and desires, then it is not corrrect that we should seek their help in any of the affairs of the Muslims — along with the view of the Ameerul-Mu'mineen, may Allaah lenghthen his presence, along with adherence to the Sunnah and opposition to the people of innovation.' Ahmad ibn Muhammad ibn Hanbal says, 'Abdur-Rahmaan ibn Yahyaa has asked me about everything in this letter and I have answered him with what he has written, and I have illness in my eyes and weakness in my body, so I was not able to write with my own hand, so this signature at the foot of the page is that of 'Abdullaah, my son, as ordered by me and in front of me.'

'Abdul-Maalik al-Maymoonee said, "I never saw the turban of Aboo 'Abdullaah except wrapped beneath his throat, and I saw that he hated other than that."

Saalih ibn Ahmad said, "I went along with my father to the congregational mosque on the day of *Jumu'ah*, and we found that the people were leaving. So he entered the mosque, and Ibraaheem ibn Haani was with us, so my father went forward and lead us in the *Zuhr* Prayer with four *rak'ahs*. And he said, *'Ibn Mas'ood did this with 'Alqamah and al-Aswad.'* And when my father entered a graveyard he would take off his shoes and carry them in his hand.'"

Muhammad ibn Ismaa'eel at-Tirmidhee said, "I and Ahmad ibn al-Hasan at-Tirmidhee were with Ahmad ibn Hanbal. So Ahmad said to him, 'O Aboo 'Abdullaah, they mentioned the companions of *hadeeth* to Aboo Qutaylah in Makkah, so he said, 'The people of *hadeeth* are an evil people.' So Ahmad stood up shaking his robe and saying, *'An evil heretic, an evil heretic,'* and he entered his house."

'Uthmaan ibn Sa'eed ad-Daarimee said, "I saw that Ahmad ibn Hanbal used to hold that it was hated for anyone to use the *kunyah* of Abul-Qaasim."

Hanbal ibn Ishaaq said, "I asked Aboo 'Abdullaah about the *ahaadeeth* which are reported from the Prophet (ﷺ), *'Allaah descends to the lowest heaven ...'* so he said, *'We have eemaan in them and attest to the truth of them, and we do not reject anything from them if they are reported with authentic chains of narration. We do not reject the saying of Allaah's Messenger (ﷺ), and we know that what he brought was the truth.'"*

Al-Muhtadee Billaah Muhammad ibn al-Waathiq said, "When my father (the *khaleefah* al-Waathiq) wanted to execute someone he would bring us out to be present. So he brought out a shaikh whose beard was dyed and who was chained (i.e., Ahmad ibn Hanbal). Then my father said, 'Give permission for Aboo 'Abdullaah, meaning Ibn Abee Duwaad, and his companions to enter.' So the shaikh (i.e., Ahmad) was entered and said, *'As-Salaamu 'Alaikum*, O Ameerul-Mu'mineen.' So he said, 'May Allaah not send blessings of peace upon you.' So he said, 'O Ameerul-Mu'mineen, your teacher has indeed taught bad manners to you, Allaah, the Most High, says:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.[1]

So Ibn Abee Duwaad said, 'The man is a person of rhetoric.' He said, 'Speak with him,' so he said, 'O shaikh, what do you say about the Qur'aan?' So he said, *'You are not being fair with me, since I myself have a question.'* He said, 'Ask.' He said, *'What do you say about the Qur'aan?'* He said, 'It is created.' The shaikh said, *'Is this something which was known to the Prophet (ﷺ), and Aboo Bakr, and 'Umar, and the rightly-guided khulafaa, or something which they did*

[1] Soorah an-Nisaa (4):86.

not know?' He said, 'It is something which they did not know.' So he said, *'How free is Allaah from all imperfections! Something which was not known by the Prophet (ﷺ), yet you have come to know it?'* So he became ashamed and said, 'Bear with me a moment.' He said, *'Then the question stands.'* So he said, 'Yes, they knew it.' So he said, *'They knew it and yet they did not call the people to it?'* He said, 'Yes.' He said, *'Then does not what they sufficed with suffice you?'* He said, 'So my father (i.e., al-Waathiq) stood up and entered a place of sitting and lay down and repeated, 'Something which the Prophet (ﷺ), Aboo Bakr, 'Umar and 'Uthmaan and 'Alee and the rightly-guided *khulafaa* did not know, and you have come to know it! How free is Allaah from all imperfections! Something which they knew, yet they did not call the people to it, then does not what sufficed them suffice you?!' Then he ordered that his chains be released, and that he be given four hundred *deenaars*, and be given permission to return, and Ibn Abee Duwaad fell down in his estimation, and after that he did not try anyone else."

Humayd ibn 'Abdur-Rahmaan ar-Ru'aasee said, "It is said that there was no one from amongst the Companions having closer resemblance in behaviour and manners to the Prophet (ﷺ) than Ibn Mas'ood. And the person most resembling him was 'Alqamah, and the person most resembling 'Alqamah was Ibraaheem (i.e., an-Nakha'ee), and the person most resembling Ibraaheem was Mansoor ibn al-Mu'tamir, and the person most resembling him was Sufyaan ath-Thawree, and the person most resembling him was Wakee', and the person most resembling him, according to what Muhammad ibn Yoonus al-Jammaal said, is Ahmad ibn Hanbal."

Al-Maymoonee said, "I did not see anyone having a cleaner or a whiter garment than Ahmad."

Ibn 'Aqeel said, "One of the most surprising things that I have heard from the young and ignorant folk is their saying that Ahmad is not a scholar of *Fiqh*, but a scholar of *hadeeth*. And this is the limit of ignorance, since he had preferred sayings which he based upon *ahaadeeth* and are not known by most people, and he had things that were extra to that which the greater scholars had."

Adh-Dhahabee said, "I say: I think they thought that he was just a *muhaddith*. Indeed they delude themselves by thinking that he was like the *muhaddith* of our time. By Allaah, in *fiqh* in particular he reached the level of al-Layth, Maalik, ash-Shaafi'ee and Aboo Yoosuf. In *zuhd* and piety he reached the level of al-Fudayl and Ibraaheem ibn Adham and in memorisation the level of Shu'bah, Yahyaa al-Qattaan and Ibn al-Madeenee. However the ignorant person does not know his own level, so how can he judge the level of others?"

Al-Maymoonee said, "The house of Aboo 'Abdullaah was small and narrow, and when it was hot he would sleep in its lower part."

Al-Hasan ibn Muhammad ibn al-Haarith said, "I entered the house of Ahmad and found in the front room a worn out mat and a cushion, and his books spread about, and some earthenware pots, and it is said that his door consisted of a sack-cloth."

His Wives and Family

Zuhayr ibn Saalih ibn Ahmad said, "My grandfather married the mother of my father 'Abbaasah, and had no children from her except for my father, then she died. Then after her he married Rayhaanah, a woman of the Arabs, and she bore him only my uncle 'Abdullaah."

Al-Khallaal said, "I heard al-Marroodhee say, 'I heard Aboo

'Abdullaah mention his wife, and supplicate for Allaah's mercy upon her, and he said, *'We remained together for twenty years and we didn't argue about a single thing,'* and we do not know Ahmad to have married a third wife.'"

Ya'qoob ibn Bukhtaan said, "Aboo 'Abdullaah asked us to buy a slave-girl for him, so I and Fawraan went off, and Aboo 'Abdullaah followed us and said, *'O Aboo Yoosuf, she should be fleshy.'"*

Zuhayr said, "When Umm 'Abdullaah died my grandfather bought Husna, who bore him Umm 'Alee Zaynab and al-Hasan and al-Husayn, twin brothers who both died shortly after birth. Then she gave birth to al-Hasan and Muhammad who both lived for about forty days, after them she gave birth to Sa'eed."

Al-Khallaal said: Muhammad ibn 'Alee ibn Bahr narrated to us saying: I heard Husna, the mother of the child of Aboo 'Abdullaah say, "I said to my owner (i.e., Ahmad), 'Sell one of my anklets.' So he said, *'Would that be agreeable to you?'* So I said, 'Yes.' So it was sold for eight and a half *deenaars*, and he spent that during my pregnancy. When I gave birth to Hasan my mistress gave a *dirham* as a gift, so he said, *'Buy a head (of cattle) with it,'* so she brought it and we ate. Then he said, *'O Husna, I do not possess anything besides this dirham.'* She said, 'And when he had nothing at all he would be happy that day.'"

Adh-Dhahabee said, "The eldest of the sons of Ahmad ibn Hanbal was Saalih, who became the judge of Isbahaan, where he died in the year 265H at the age of sixty odd. He narrated from Abul-Waleed at-Tayaalisee and senior scholars. And he (i.e., Saalih) left behind two sons: Zuhayr ibn Saalih, a reliable narrator of *hadeeth*, who died in the year 303H, and Ahmad ibn Saalih, I do not know when he died; and his son Muhammad ibn Ahmad

ibn Saalih narrated from him, and Muhammad died whilst middle aged in the year 330H. As for the second son, then he was al-Haafiz Aboo 'Abdur-Rahmaan 'Abdullaah ibn Ahmad, the narrator from his father, one of the greater scholars. He died in the year 290H, at the age of 77 and I have written a separate biography for him. The third son was Sa'eed ibn Ahmad. He was born fifty days before the death of Ahmad, so he grew up and attained knowledge, and died before his brother 'Abdullaah. As for Hasan, Muhammad and Zaynab, then we do not know anything about them, and the descendants of Aboo 'Abdullaah came to an end as far as we know."

'Abdullaah said, "I heard my father say, *'I have completed seventy seven years and entered upon the seventy eighth,'* and he began with a fever that night and died on the tenth day."

Saalih said, "At the start of *Rabee'ul-Awwal* of the year 241H my father sufferd a fever on the night of Wednesday. He stayed in the house with the fever and his breathing was laboured and heavy. I was aware when he was weak and used to look after him when he became ill. So I said to him, 'O my father what did you break your fast upon last night?' So he said, *'Upon bean soup.'* Then he wished to get up, so he said, *'Take my arms,'* so I took his arm, but when he reached the toilet he was very weak and had to support himself by leaning upon me. More than one physician used to visit him, all of them Muslims. One physician prescribed that pumpkin should be boiled for him and he should be given the water to drink, this was on the day of Tuesday, and he died on the day of *Jumu'ah*. He said, *'O Saalih,'* I said, *'At your service,'* he said, *'Do not boil it in your house or in the house of your brother.'* Then al-Fath ibn Sahl came to the door to visit him but I prevented him. Also Ibn 'Alee ibn al-Ja'd came, but I prevented him, and many people came. He said, *'What do you think?'* I said, 'That you should permit them to enter, so that they may supplicate

for you.' He said, *'I will seek Allaah's guidance by Istikhaarah.'* So they entered upon him in crowds, until the house was full. They would question him and supplicate for him, and leave, and another crowd would enter. The number of people became very large and the street was filled, and we closed the gate of the alley. A neighbour of ours came, having dyed his beard, and my father said, *'I see a man who has revived something of the sunnah, and it gives me joy.'"*

Saalih said, "... he suffered various aches and pains, but his mind remained sound. Then on the day of *Jumu'ah*, the twelfth of *Rabee'ul-Awwal*, after two hours of the morning had passed, he died."

Al-Khallaal 'Ismah ibn 'Isaam related to me: Hanbal narrated to us, saying, "One of the sons of al-Fadl ibn ar-Rabee' gave three hairs to Aboo 'Abdullaah whilst he was in prison, and said, 'These are from the hairs of the Prophet (ﷺ).' So Aboo 'Abdullaah instructed at the point of death that a hair should be placed upon each of his eyes, and one upon his tongue. So that was done when he died."

Al-Marroodhee said, "His funeral was brought after the people had finished the *Jumu'ah* Prayer."

'Abdullaah said, "The Prayer over my father was lead by Aboo Muhammad 'Abdullaah ibn Taahir – he overcame us in leading the Prayer over him, but we had already prayed over him along with the (hundred or so) men of Banoo Haashim within the house."

'Abdur-Rahmaan ibn Abee Haatim said, "I heard Aboo Zur'ah say, "It reached me that al-Mutawakkil ordered that the area covered by those who prayed the Funeral Prayer over Ahmad should

be measured, and it was calculated that the number of those who prayed there was one and a half million."

Aboo Hammaam as-Sakoonee said, "I was present at the funeral of Shareek, and the funeral of Aboo Bakr ibn 'Ayyaash, and I saw how many people were present. But I have never seen a gathering as large as this," i.e., the funeral of Aboo 'Abdullaah Ahmad ibn Hanbal.

As-Sulamee said, "I was present at the funeral of Abul-Fath al-Qawwaas along with ad-Daaraqutnee. So when he saw the number of those gathered he said, 'I heard Aboo Saalih ibn Ziyaad say: I heard 'Abdullaah ibn Ahmad say: I heard my father say, *'Say to the people of innovation: 'Between us and you is the day of the Funerals.'"*[1] [2]

The Imaam Aboo 'Abdullaah Ahmad ibn Hanbal died on the day of Jumu'ah, the 12th of Rabee'ul-Awwal in the year 241H.[3]

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[1] Ibn Katheer said in *Al-Bidaayah wan-Nihaayah* (10/342), "Allaah confirmed this saying of Ahmad, since he was the Imaam of the *Sunnah* in his time. As for the head of those who were his opponents, Ahmad ibn Abee Duwaad, who was the judge of all the judges in the world – then nobody marked or gave attention to his death. When he died no one accompanied his funeral but a small number of the ruler's helpers. Likewise al-Haarith ibn Asad al-Muhaasibee, despite his abstemiousness and piety, no one prayed over him except three or four people. Likewise Bishr ibn Ghiyaath al-Mareesee, only a very small group of people prayed over him. So Allaah it is who is in command of the affairs, before and after."

[2] Taken from *Siyar A'laamin-Nubalaa*, vol. 11, pp. 177-358.

[3] The whole of this biography was translated by Aboo Talhah Daawood ibn Ronald Burbank, except for the narration of Sulaymaan as-Sijzee which was translated by Amjad ibn Muhammad Rafiq.

CHAPTER TWO

ON THE MEANING OF EEMAAN
A REFUTATION OF THE *MU'TAZILAH* OF TODAY

The followers of the methodology of the *Mu'tazilah*, from the followers of Taqi al-Din al-Nabahaani, the founder of Hizb al-Tahrir, attempt to make a distinction between *eemaan* and *aqidah*, claiming that having "*eemaan*" in the punishment of the grave is permissible but having "*aqidah*" in it is sinful.

Al-Haafidh Ibn Hajar (d. 853H) said: "*Eemaan* in the language means: *tasdeeq* (attesting to the truth of something)[1]. In the *Sharee'ah*, it means: *tasdeeq* (attesting to the truth) of what the Messenger (*sallallaahu alaihi wasallam*) brought from his Lord - and this is much agreed upon. Then there is a difference. Is anything else a condition on top of that, such as stating this *eemaan* upon the tongue, as well as it being in the heart, or action upon what is attested to by doing what is ordered and leaving what is forbidden." Up until where *al-Haafidh* said: "So the *Salaf* say: *Eemaan* is *aqeedah* in the heart, statement of the tongue and action of the limbs. They mean by this, that actions are a condition for its completeness. So from here comes their saying that it increases and decreases - as will follow. The *Murji'ah* say: It is *aqeedah* and statement of the tongue only. The *Karraamiyyah* say: It is statement of the tongue only. And the *Mu'tazilah* say: It is action, statement and *aqeedah*. But the difference between the *Mu'tazilah* and the *Salaf* is that the *Mu'tazilah* make actions a condition for the correctness of *eemaan*, whereas the *Salaf* make it a condition for its completeness. As for the second point, then the *Salaf* hold that *eemaan* increases and decreases, whereas most of the people of *kalaam*

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[1] Ibn Taymiyyah has explained that *eemaan*, linguistically, is *tasdeeq* with *amn* and relates to informing of matters which are unseen as opposed to *tasdeeq* which relates informing of matters which are seen. In other words, *eemaan* is to accept the information of another with trust in relation to a matter not directly witnessed. Refer to *Manhaj al-Haafidh bin Hajar al-Asqalaani fil-Aqidah* (p. 1138) of Muhammad Ishaaq Kandu.

(theological rhetoric) reject this by saying that if it is liable to decrease, then it is doubt."[2]

Thus, the *Salaf* agreed that *eemaan* is: ***aqeedah*, statement and action**. So, whoever denies *aqeedah* in matters such as Punishment of

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[2] Abridged from *Fathul-Baaree* (1/60-61). Although it is found in the speech of a number of contemporary Scholars, saying that actions are "*a condition (shart) in eemaan*" whether for its perfection (*kamaal*) or correctness (*sihhah*), is an incorrect generalization because amongst all the individual actions there are some whose abandonment or performance entails kufr and some whose abandonment and performance entails sinfulness only. However, this issue has been used by the *Takfiris* and *Haddadis* to accuse those Scholars of *al-Irjaa*. Shaykh Rabee' bin Haadee stated, "... they accused al-Albaani of *Irjaa'* because this expression occurred from him, may Allaah pardon him, the likes of this expression occurred from the *Imaams* (of the past) and no one judged them with *Irjaa'*. Mis'ar (bin Kaddaam) did not make exception (*istithnaa*) in *eemaan*... and it was said to Imaam Ahmad, "Is he a *Murji'*?" and he said, "No." And we do not know Mis'ar (*rahimahullaah*) to make war against *Irjaa'* as *Ahl al-Sunnah* (meaning al-Albaanee) wage war against it, those whom you (*Haddaadiyyah*) accuse of *Irjaa'*, out of oppression and wrongdoing. For if Imaam Ahmad was asked today about the expression of al-Albaanee he would have said, "He is not a Murji'" ... and I, by Allaah, I rejected this expression from others, even before al-Albaanee (*rahimahullaah*) said it, this expression, "Action is a condition of perfection in *eemaan*," and Ibn Baz (*rahimahullaah*) shares with him somewhat, they asked him about action, is it a condition of perfection or of correctness (validity)? He said, "From it is that which is a condition of validity, such as the prayer..." and in my presence he said, "... and the actions of the heart..." and in the presence of others besides me he said, "... From the actions are those that are a condition of validity, such as the prayer and whatever is besides it, then it is a condition of perfection..." So he shared with al-Albaanee (in this matter) by a great deal - in relation to all of Islam, except the prayer, in relation to all actions of *eemaan* except the prayer (yet these people, the Haddaadiyyah), they say, "Al-Albaanee is Murji'..." Refer to the cassette, "*A Word Regarding Tawhid and a Commentary on Some of the Actions of the Haddaadiyyah*" (21/12/1425H). The intent of these Shaykhs in using this term was to oppose the *Mu'tazilah* and explain that the abandonment of no *individual* action from the outward actions amounts to disbelief (except prayer in the view of Shaykh Ibn Baaz) whilst maintaining that actions are from *eemaan*, unlike the *Maturidi Hanafis* who do not consider actions to be from *eemaan* to begin with.

the Grave, or the Descent of Eesaa or the Appearance of the *Dajjaal*, then he has likewise denied *eemaan* in such issues. Since, *aqeedah* in the heart is the foundation of *eemaan* - about which there is agreement from the Scholars of *Ahl us-Sunnah wal-Jamaa'ah*.

And *Imaam* al-Baghawee (d. 535H) said" "The *Sahaabah* and the *Taabi'een* and those who came after them from the Scholars of the *Sunnah* are agreed that actions are a part of *eemaan* ... and they say: **Indeed *eemaan* is saying, action and *aqeedah***. It increases with obedience and decreases with disobedience."[1]

Having understood this, the falsehood of those claiming to have *eemaan* in the above-mentioned issues and others like them whilst denying having *aqeedah* in them, will become very clear. Since our *Salaf us-Saalih* held that the root of *eemaan* in such issues is to have *aqeedah* in them - so if there is no *aqeedah* with respect to these issues then, by default, there is no *eemaan* in them either.

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[1] *Sharh us-Sunnah* (1/38-39)

CHAPTER THREE

SOME SAYINGS FROM THE SALAF CONCERNING ALLAAH'S ATTRIBUTES AND THEIR IJMAA' (CONSENSUS) CONCERNING THE FALSEHOOD OF TA'WEEL A REFUTATION OF THE ASH'ARIYYAH[1]

Al-Awzaa'ee (d. 157H) said, "I asked az-Zuhree and Makhool about the *aayaat* pertaining to the *Sifaat* (Attributes of Allaah), so they said, **'Leave them as they are.'"**[2]

Al-Waleed ibn Muslim (d. 194H) said, "I asked Maalik, al-Awzaa'ee, Layth ibn Sa'd and Sufyaan ath-Thawree, may Allaah have mercy upon them, concerning the reports related about the Attributes, so they all said, **'Leave them as they are without asking 'How?'"**[3]

Imaam Ahmad (d. 241H) said, "These *ahaadeeth* should be left as they are ... We affirm them and we do not make any similitude for them. This is what has been agreed upon by the scholars."[4]

Nu'aym ibn Hammaad (d. 228H) said, "Whoever makes *tashbeeh* (resemblance) of Allaah to his creation has committed *kufr*

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[1] Refer to Chapter Ten: The *'Aqeedah* of Abul-Hasan al-Asharee and a Refutation of the *Ash'ariyyah*.

[2] Reported by al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad*, 3/430 and Ibn Qudaamah al-Maqdisee in *Dhammut-Ta'weel*, p. 18 and the chain of narration is *hasan*.

[3] Reported by al-Aajurree in *Ash-Sharee'ah*, p. 314, al-Bayhaqee in *Al-Asmaa was-Sifaat*, p. 453 and also *Al-I'tiqaad*, p. 118 and the chain of narration is *hasan*.

[4] Reported by Ibn al-Jawzee in *Manaaqib Imaam Ahmad*, pp. 155-156.

(disbelief). And whoever denies what Allaah has described Himself with has also committed *kufr*. Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with – **then there is no *tashbeeh* in it at all.**"[1]

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[1] Reported by Imaam adh-Dhahabee in *Al-'Uluww*, no. 217. And in this is a clear proof from the *Salaf* that whatever Allaah has affirmed for Himself and what His Messenger (ﷺ) has affirmed for Him, then there is no *tashbeeh* in it whatsoever. And in this is an exposition and an uncovering of the *Ahlul-Bid'ah* amongst the *Jahmiyyah*, the *Mu'tazilah*, the *Ash'ariyyah*, the *Maatooreediyyah* and others like them who accuse those upon the *'aqeedah* of the *Salaf*, that they are *Mushabbihah* and *Mujassimah* (Anthropomorphists). Rather, it is they who are the *Mushabbihah* and the *Mujassimah* due to the disease in their hearts. It is not possible for them to affirm the Attributes of Allaah without their hearts resembling them to the creation and this is why *ta'weel* (interpolation of the Attributes) is one of their hallmarks, their claim being, 'We are declaring Allaah free from defects,' but in fact they are stripping Allaah of His Attributes, until Allaah is but nothingness. As Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All the *Fuqahaa*, from the east to the west are agreed upon, (the obligation of) having faith in the Qur'aan and the *ahaadeeth* which the reliable and trustworthy narrators have come with from the Messenger of Allaah (ﷺ) in describing the Lord, the Mighty and the Majestic, without explaining them (*tafseer*) or likening them to the creation (*tashbeeh*). So whoever explains anything from them today, then he has departed from that which the Prophet (ﷺ) and his Companions were upon, for verily, they did not explain them but they gave verdicts with whatever is in the Book and the *Sunnah* and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the *Jamaa'ah* since he (Jahm) describes Him (Allaah) with nothingness." Reported by al-Laalikaa'ee in *Sharh Usoolil-I'tiqaad*, 3/432. And this is also the basis for their accusation against the *Ahlus-Sunnah*, that they are *Dhaahiriyyah* (Literalists) since they, due to the aforementioned sickness in their hearts, resort to *ta'weel* with respect to the Attributes of Allaah and explain them in a way unknown to the Messenger (ﷺ) and his Companions.

Imaam at-Tirmidhee (d. 279H) said, "It has been stated by more than one person from the People of Knowledge about such *ahaadeeth*, that there is no *tashbeeh* (resemblance) to the Attributes of Allaah, and our Lord, the Blessed and Most High, descends to the lowest heaven every night. So they say, 'Affirm these narrations, have *eemaan* (faith) in them, do not deny them, nor ask how.' The likes of this has been related from Maalik ibn Anas, Sufyaan ath-Thawree, Ibn 'Uyainah and 'Abdullaah ibn al-Mubaarak, who all said about such *ahaadeeth*, 'Leave them as they are, without asking how.' Such is the saying of the People of Knowledge from the *Ahlus-Sunnah wal-Jamaa'ah*. However, the *Jahmiyyah* oppose these narrations and say, 'This is *tashbeeh*!' However, Allaah the Most High, has mentioned in various places in His Book, the Attribute of *al-Yad* (Hand), *as-Sam'* (Hearing), and *al-Basr* (Seeing), but the *Jahmiyyah* make *ta'weel* of these *aayaat*, explaining them in a way other than how they are explained by the People of Knowledge. They (the *Jahmiyyah*) say, 'Indeed, Allaah did not create Aadam with His own Hand,' they say that Hand means the Power of Allaah."[1]

Al-Khattaabee (d. 338H) said, "The *madhhab* of the *Salaf* (the Pious Predecessors) with regard to the *Sifaat* (Attributes of Allaah) is to affirm them as they are *''alaa dhaahir'* (with their apparent meaning), negating any *tashbeeh* (resemblance) to them, nor *takyeef* (asking how they are)."[2]

Imaam as-Saaboonee (d. 449H) said, "Indeed *Ashaabul-Hadeeth* (the Scholars of *Hadeeth* – those who hold fast to the Book and the *Sunnah*), may Allaah protect their lives and shower mercy upon

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[1] *Sunan at-Tirmidhee*, 3/24.

[2] *Al-Ghuniyah 'an Kalaam wa Ahlihi*, as quoted in *Mukhtasir al-'Uluww*, no. 137.

those that have died, bear witness to the *tawheed* of Allaah and to the Messengership and Prophethood of His Messenger (ﷺ). They know their Lord, the Mighty and Majestic, by the Attributes which He has spoken of in His Revelation, and by what He has sent down, or testified to, by His Messenger (ﷺ). They do not believe in *tashbeeh* (resemblance) of His Attributes with the attributes of the creation. They say, 'Indeed, He created Aadam with His own Hands, as He, the Most Perfect, textually stated:

يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ

O Iblees! What prevented you from prostrating to one whom I have created with My Own (Two) Hands.[1]

So they do not distort the words from their (proper) context, by carrying the meaning of *Yadain* (the two Hands of Allaah) to mean *ni'matain* (two bounties) or *quwwatain* (two powers) – which is the *tahreef* (distortion) of the *Mu'tazilah* and the *Jahmiyyah*, may Allaah destroy them. They do not ask how these Attributes are, nor do they resemble them to His creation ... Allaah, the Most High, protected *Ahlus-Sunnah* from such *tahreef*, *takyeef* and *tashbeeh*, and favoured them with knowledge and understanding."[2]

Qaadee Aboo Ya'laa (d. 458H) said, "The proof for the futility of *ta'weel* is that the *Sahaabah*, and those who followed them from the *Taabi'een*, understood them (the Attributes) *'alaa dhaahir* (upon their literal meaning), and they did not take recourse to *ta'weel*, nor did they move away from the *dhaahir* meaning. If *ta'weel* were permissible, then they would have preceded us in it ..."[3]

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[1] Soorah Sa'd (38):75.

[2] *'Aqeedat Ahlus-Sunnah wa Ashaabul-Hadeeth wal-A'immah*, no. 3.

[3] *Ibtaalut-Ta'weelaat li-Akhbaaris-Sifaat*, manuscript form, p. 21.

Ibn 'Abdul-Barr (d. 463H) said, "*Ahlus-Sunnah* are agreed in affirming all the Attributes of Allaah which are related in the Qur'aan and the Sunnah, **having *eemaan* (faith) in them and understanding them *'alal-haqeeqah* (in a real sense) not *'alal-majaaz* (metaphorically).** How they are is not to be asked. **However, the *Jahmiyyah*, the *Mu'tazilah*, and the *Khawaarij* all deny them and do not carry them *'alal-haqeeqah*;** claiming that whoever affirms them has made *tashbeeh* (resemblance), and they claim that whoever recites them (as they are) is a *mushabbih* (a person doing *tashbeeh*)."[1]

Ibn Qudaamah (d. 620H) said, "The way of the *Salaf* is to have *eemaan* (faith) in the Names and Attributes of Allaah that He has described Himself with in His Revelation, or upon the tongue of His Messenger (ﷺ), without increasing nor decreasing in it, nor exceeding the limits, nor explaining them (i.e. like the *Mu'tazilah*), nor making *ta'weel* of them in a way that opposes the *dhaahir* (apparent) meaning."[2]

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "From *eemaan* (faith) in Allaah is *eemaan* in what He has described Himself with and what His Messenger Muhammad (ﷺ) described Him with without *tahreef* (distortion) and *ta'teel* (denial and negation), and without *takyeef* (asking how) and *tamtheel* (likening them) ..."[3]

Imaam al-Juwaynee[4] (d. 438H) said, "Know, that for a brief period

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[1] *At-Tamheed*, of Ibn 'Abdul-Barr, 7/145.

[2] *Dhammut-Ta'weel* of Ibn Qudaamah al-Maqdisee, p. 11.

[3] *Al-'Aqeedatil-Waasitiyyah*, p. 3.

[4] He is Aboo Muhammad al-Juwaynee, father of the famous Imaamul-Haramayn Aboo Ma'aalee al-Juwaynee. Aboo Muhammad was a Shaafi'ee *faqeeh* and initially followed the *Asha'riyy madhhab* in *'aqeedah*. However he retracted from this and returned to the *madhhab* of the *Salaf*, as is attested to by his book *Risaalah Ithbaatul-Istiwaa wal-Fawqiyyah*.

of time, I was confused about three matters:

(i) The issue of *as-Sifaat* (Allaah's Attributes)
(ii) The issue of *al-Fawqiyyah* (Allaah being above His creation)
(iii) The issue of *al-Harf* (the Word) and *as-Sawt* (the Voice) about the Glorious Qur'aan.

I used to be confused about the different sayings, which are found in the contemporary books with respect to these matters, (confused as to) whether *ta'weel* (manipulative distortion) and *tahreef* should be made of the Attributes. Whether to take them as they are and halt at their meanings, or whether to affirm them without *ta'weel*, *ta'teel*, *tashbeeh* or *tamtheel*. But I found in the texts of the Book of Allaah, Most High, and the *Sunnah* of His Messenger (ﷺ), a great clarity about the **reality** of these Attributes, and likewise with respect to affirming *al-'uluww* (the highness of Allaah) *al-Fawqiyyah*, *al-Harf* and *as-Sawt*.

Then I found in the books of the later Scholars, from the *mutakallimoon* (the People of theological rhetoric and innovated speech) their making of *ta'weel* (of Allaah's Attribute) of *al-Istiwaa* (Allaah ascending above the creation) by saying that it meant *qahr* (His dominance) and *isteelaa* (His conquering); *ta'weel* of (Allaah's Attribute) of *an-Nuzool* by saying that it meant His command descends; *ta'weel* of (the Attribute of) *al-Yadain* (the Hands of Allaah) to mean His Power or His Favour; and *ta'weel* of *al-Qadam* (the Foot of Allaah) to mean the fine reward with their Lord – and the likes of this. Along with this, I found that they claimed that the Speech of Allaah, the Most High, meant a speech existent in His Self (*qaa'im bidh-dhaat*) with word, but not with Voice. They claimed that these words are a mode of expression from the meaning existing with Himself!

From those who held to these sayings were a group of people, who had high status in my heart, such as a group of *Ash'aree Shaafi'ee* Scholars – and I am upon the *madhhab* of *ash-Shaafi'ee*, may Allaah be pleased with him, knowing the obligation of my Religion and its rulings. So I found the likes of these great Shaikhs adhering to the likes of such statements, and they were my teachers, and I had complete faith in them, their nobility and their knowledge. However, despite all this, I found my heart having a hatred for such *ta'weel* such that I could not find any tranquility and peace with it. It caused my chest to feel constricted, rather than causing it to expand ...

And I used to fear affirming the Attributes of *al-'uluww*, *al-Istiwaa* and *an-Nuzool*, fearing that it would imply *hasr* (limiting and encompassing Allaah by His creation) and *tashbeeh* (resembling Allaah to His creation i.e., anthropomorphism). However, despite this, when I studied the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), I found in them texts pointing to the reality of these meanings. I found that the Messenger (ﷺ) clarified that which came from his Lord, as well as describing Him with them. And know, without any doubt at all, that he (ﷺ) used to have present in his noble gatherings the Scholar and the ignorant person, the one with sharp intelligence and the not so sharply intelligent, the Arab and the non-Arab. However, I did not find anything by which he followed up such texts with which he used to describe his Lord, neither with another text, nor with anything that would cause the meanings to be removed from their *haqeeqah* (real meaning) or cause *ta'weel* to be made of them; such as the *ta'weel* of my Shaikhs and Scholars from the *mutakallimeen* (the People of theological rhetoric and innovated speech).

Such as their *ta'weel* of *al-Istiwaa* to *Isteelaa*, and their *ta'weel* of *an-Nuzool* (Allaah's descending) to mean that His Command

descends and other such things. And I did not find that he (ﷺ) used to warn the people from having faith in what was apparent in his speech describing His Lord, whether it was concerning *al-Fawqiyyah* (Allaah being above His creation), or *al-Yadain* (the Hands of Allaah), or other than them. And there is nothing recorded from him which proves that these Attributes have another inner meaning, other than what is apparent from their meaning ..."

Then Imaam al-Juwaynee, may Allaah have mercy upon him, mentions some *aayaat* and *ahaadeeth* concerning *al-Fawqiyyah* and *al-Istiwaa*, then he continues:

"So when we came to know this, and came to hold this as our *'aqeedah* (belief), we were then preserved from the doubts of *ta'weel*, the blindness of *ta'teel* (divesting Allaah totally or partially of His Attributes) and the foolishness of *tashbeeh* and *tamtheel* (likening Allaah to His creation). We then affirmed for Allaah the *'Uluww* (Highness) of our Lord, the Most Perfect, and His *Fawqiyyah* and that He ascended (*istawaa*) over His *'Arsh* (Throne) in a manner that befits His Majesty and Greatness.

So the truth is very clear in this and the chest will readily accept this, for indeed *tahreef* (distortion of the text) is rejected by the correct and sound intellect, such as *tahreef* of *Istiwaa* to *Isteelaa* (conquering) and other than this. Likewise *wuqoof* (affirming the wording of the Attributes, but halting at their meanings) is also blindness and ignorance, since we know that our Lord described Himself with these Attributes that we may come to know Him by them. So, in our knowing Him, we do not halt at affirming the wordings of the Attributes, whilst negating what is intended from their meanings. Since He did not describe Himself to us by these Attributes, except that we may affirm what He has described

Himself with, not that we halt at them. Likewise *tashbeeh* and *tamtheel* are also foolishness and ignorance. Thus, the one whom Allaah, the Most High, causes to agree upon the affirmation (of His Attributes), without *tahreef*, *takyeef* and *wuqoof*, then he has indeed agreed upon what is intended for them, if He, the Most High, wishes."

Then he, may Allaah have mercy upon him, explains the reason why *Ahlul-Kalaam* (the People of Theological Rhetoric and Innovated Speech) felt that they were forced to make *ta'weel* of *Istiwaa* to *Isteelaa*, so he said:

"And Allaah expanded my chest about the state of those Shaikhs who made *ta'weel* of *al-Istiwaa* to *Isteelaa* ... **and it is my belief that they do not understand the Attributes of the Lord, the Most High, except with what befits the creation. Thus they do not understand *al-Istiwaa* of Allaah as it truly befits Him ... so this is why they distort the words from its proper context and deny what Allaah has described Himself with.** And we shall mention the explanation of that if Allaah wills.

And there is no doubt that we and they (i.e., the *'Ash'ariyyah*) agree upon affirming the Attributes of *al-Hayaat* (Life), *as-Sam'* (Hearing), *al-Basr* (Seeing), *al-'Ilm* (Knowledge), *al-Qudrah* (Power), *al-Iraadah* (Will) and *al-Kalaam* (Speech) of Allaah. And we certainly do not understand the Attribute of Life of Allaah to mean with the likes of such organs that are established in our bodies. Likewise, we do not understand the Hearing and the Seeing of Allaah to imply that there are limbs. So, just as they say, 'His Life is not like ours, nor is His Knowledge and Seeing, rather they are Attributes in a way that is befitting to Him, not befitting us.' Then we, likewise, say, 'His Attribute of Life is known but its *kaifiyyah* (the nature of how it is) is unknown. His Knowledge is known but its *kaifiyyah* is not.'

Likewise, His Seeing and Hearing are known and there is no implication of there being organs and bodily-parts in any of this, rather all these Attributes are in a way that befit Him.

Likewise is the case for His *'Ayn* (Eye), *Fawqiyyah*, *Istiwaa* and *Nuzool*. His *Fawqiyyah* is known, it is established just like the reality of His Hearing and the reality of His Seeing are also established. They are known but their *kaifiyyah* is not. Then, similarly, His *Fawqiyyah* is known and established in a way that befits Him, but the *kaifiyyah* is not. Likewise, His *Istiwaa* (Ascending) over the *'Arsh* (Throne) is known, but the *kaifiyyah* is not explained by implying movements or transmission which befit the creation, rather His *Istiwaa* is in a manner that befits His Greatness. Thus His Attributes are known from the direction of sentence and affirmation, but are unknown from the perspective of how they are and setting limits. So the Believer is clear about the Attributes from one perspective and blind from the other. The Believer is clear from the perspective of affirmation and existence (of the Attributes) but blind from the perspective of their *kaifiyyah* and limits. And this is the way by affirming what Allaah, the Most High, has described Himself with, and by negating *tahreef*, *tashbeeh* and *wuqoof*.

This is what the Lord, Most High, intends for us concerning His Attributes ... that we recognise them, have *eemaan* in them being *haqeeqah* (real) and negate any *tashbeeh* to them, not to deny for Allaah His real Attributes by *tahreef* and *ta'weel*. Indeed, there is no difference between Allaah's Attribute of *al-Istiwaa* and *as-Sam'* and between His Attribute of *an-Nuzool* and *al-Basr* – since each occurs by a text.

So if they say to us about *al-Istiwaa*, 'You have made *tashbeeh*!' Then we reply to them about *as-Sam'*, 'You have made *tashbeeh* and have

described your Lord with organs!' So if they say, 'No organs and bodily parts, rather it is in a manner that befits Him.' Then we reply about *al-Istiwaa* and *al-Fawqiyyah*, 'There is no confinement nor limitation, rather it is in a manner that befits Him.' So whatever is necessary concerning the Attributes of Life, Hearing, Seeing and Knowledge and not making any *tashbeeh* to them, then such is also necessitated regarding Allaah's Attributes of Ascending, Descending, *al-Yad* (Hand), *al-Wajh* (Face), *al-Qadm* (Foot), *ad-Dahak* (Laughing) and *Ta'ajjub* (Amazament). So just as they do not imply for Him any organs we do not imply for Him any limbs nor anything that befits the creation. **And it is not from justice and fairness that they understand the Attributes of Ascending, Descending, Face and Hand to imply resemblance to the creation, and therefore they think that they must resort to *ta'weel* and *tahreef*, (yet they do not do so for the other Attributes such as Life, Hearing and Seeing.)**

So those possessing justice and fairness will understand what we have said, have *'aqeedah* in it, accept our sincere advice and will take as the *Deen* of Allaah the affirmation of all His Attributes, negating from them any *tashbeeh*, *ta'teel*, *ta'weel* or *wuqoof*.

This is what Allaah intended from us concerning this. Since all these Attributes (that they affirm), and all the others (that they make *ta'weel* of) come from a single place, and that is the Qur'aan and the *Sunnah*. Thus, when we affirm one set of Attributes without *ta'weel*, but make *ta'weel* and *tahreef* for the others, then we are like those who believed in one part of the Book, but disbelieved in another part. And this is sufficient and clear, if Allaah, the Most High, wills."[1] End of his words, may Allaah have mercy upon him.

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[1] *Risaalah Ithbaatul-Istiwaa wal-Fawqiyyah*, pp. 176-183, abridged, which is part of *Majmoo'atur-Rasaa'ilil-Muneeriyyah*.

And Muhammad ibn 'Abdul-'Aleem Abul-Hammaam[1] of *Jaami'atul-Azhar* said, after addressing the issue of interpolating *istawaa* (He ascended) to mean *istawlaa* (He conquered):

"... And from this is the danger of *ta'weel* (i.e. that it necessitates the consideration of Allaah and His Messenger (ﷺ) to have lied) and Ibn al-Qayyim explains that it (*ta'weel*) is more evil than *ta'teel*, which is merely, 'denying the Divine Attributes and rejecting their being established with the Self of Allaah (*Dhaat*), the Most Perfect'[2] because it (*ta'weel*) contains both *tashbeeh*, *ta'teel* and also playing and fooling with the texts as well as having a bad opinion of them. The *Mu'attil* (denier of the Attributes) and the *Mu'awwil* (one who interpolates them) have shared (with each other) in the denial of the realities of the Names and Attributes but the *Mu'awwil* has exceeded in his playing and fooling with the texts and having a bad opinion of them and also ascribing to the one who speaks with them – that he speaks with their apparent (meanings), that he is astray and leads others astray. Therefore, they have comibned in (falling into) four dangers:

(i) Their belief that what is manifest and apparent from the words of Allaah and His Messenger is impossible and is falsehood, therefore they have understood them to be *tashbeeh* (anthropomorphism) from the very beginning.[3]

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[1] *Tuhfatul-Ikhwaan fee Sifaatir-Rahmaan*, pp. 36-38.

[2] *Al-Eemaan – Haqeeqatuhu wa Arkaanuhu*, of Muhammad Na'eem Yaa Seen, p. 16.

[3] Nu'aym ibn Hammaad (d. 228H), the teacher of al-Bukhaaree said, "Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with, then there is no *tashbeeh* in it at all." Reported by Imaam adh-Dhahabee in *Al-'Uluww*, no. 217.

(ii) They have denied the reality of their meanings on the basis that this is such an understanding that does not befit them and nor does it befit the Lord, the Most Perfect.

(iii) Ascribing to the speaker, the perfect in knowledge and elucidation (*bayaan*) and the perfect in giving advice, and that is Allaah, the Most Perfect, the opposite of elucidation (*bayaan*), guidance (*hudaa*) and giving direction (*irshaad*). This (i.e. resorting to *ta'weel*) necessitates that they are more knowledgeable than Him, more eloquent and clear (in speech) than Him and greater in giving advice to mankind.

(iv) Playing with the texts (of the Book and the *Sunnah*) and putting an end to their sanctity and sacredness.[1] Let alone:

(v) That the *Mu'awwil* (one who resorts to *ta'weel*) is not pleased with, for Allaah the Exalted, what the most knowledgeable of Him amongst the people, and he is the Messenger of Allaah (ﷺ), was pleased with for Him.

(vi) That this *ta'weel*, had Allaah desired it for Himself, then He would have ordered it in His Book or upon the tongue of His Messenger (ﷺ) and then *ta'weel* of the Attributes of Allaah, the Most High, would have been obligatory, a necessary part of the religion, the neglect of which would be forbidden and whoever abandoned it would have been sinful. And this is in addition to the fact that when Allaah, the Most High, has not permitted it then doing it would be a mistake and it would be a manner that is blameworthy and forbidden, due to what it implies, (that is): its being a form of correcting and rectifying Allaah, the Most High, and His Messenger (ﷺ).

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[1] See *Mukhtasir as-Sawaa'iq al-Mursalah*, p. 37.

(vii) That the *Mu'awwil* of the Attributes of Allaah, in fleeing from *tashbeeh* (anthropomorphism) and fearing it, has been ignorant of a great reality and this is the impossibility of there being any likeness between the Attributes of Allaah, the Most High, and the attributes of His servants since there can be no likeness between the Attributes of the Creator and the attributes of the creation ever. And this is due to the fact that Allaah has informed that there is nothing like Him and He is the All-Hearing, the All-Seeing, and that He is Unique (*Ahad*) and that there is no equal to Him. And the *Mu'awwil* (in resorting to *ta'weel*) is a liar (*kaadhib*) since the reality differs from what he says in its entirety and is also a denier (*mukadhdhib*) because he has rejected Allaah with respect to His saying:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ

There is nothing like Him[1]

And he is a pagan (*mushrik*) and a disbeliever (*kaafir*) due to associating some of the servants of Allaah with some of the Attributes of Allaah, the Most High.[2]

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[1] Soorah ash-Shooraa (42):11.

[2] And this is because he understood the Attributes with which Allaah has described Himself to be similar to those of the creation, so the anthropomorphism (*tashbeeh*) initiated in him and in his understanding and as such he is a disbeliever in the saying of Allaah:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

There is nothing like Him and He is All-Hearing, All-Seeing.

And from this, the falsehood of the People of Innovation - when they say about those upon the way of the *Salaf* - that they commit *tashbeeh* but seek to protect themselves by the saying, "But we do not know how," is known. For the *Ahlus-Sunnah* are the furthest from committing *tashbeeh*.

(viii) That this *Mu'awwil* of the Attributes of Allaah, the Most High, in fleeing from *tashbeeh* and in fearing it, the mighty difference between the Attributes of the Creator, the Magnificent and Most High, and between the attributes of the weak and incapable servants has become hidden from him.[1]

(ix) And *ta'weel* makes the texts (of the Book and the *Sunnah*) lose their characteristic reverence and prestige since this *ta'weel* has not depended upon an authentic text from the *Sharee'ah* and not a single one of the scholars of the *Salaf* have spoken with it.[2]

(x) And likewise this *ta'weel* is in contradiction with the fact that Islaam, being a practical religion, is compatible and in harmony with every age and era. And it also contradicts the fact that Allaah, the Most High, has described the Qur'aan as being a discourse (*bayaan*), an explanation (*tibyaan*) for every single thing, and something made easy for remembrance, and in whose *aayaat* reflection and contemplation has been requested. And for this reason Abul-Qaasim ibn Mandah said in his book *'Ar-Radd 'alal-Jahmiyyah,'* "To the *Ashaabul-Hadeeth, ta'weel* is a form of rejection (*takdheeb*)."[3]

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[1] *'Aqeedatul-Muslim* of Aboo Bakr al-Jazaa'iree, p. 111.

[2] *Ilaaqatul-Ithbaat wa-Tafweedh bi-Sifaat Rabbil-'Aalameen*, of Ridaa ibn Na'saan, p. 19.

[3] Ibid.

Chapter Four

Affirming the Sifaat with their Dhaahir (Apparent) and Haqeeqi (Real) Meaning and a Refutation that the Way of the Salaf was Allegedly Tafweedh[1] A Refutation of the Mufawwidah

Rabee'atur-Ra'ee (d. 136H) said, "*Al-Istiwaa* (Allaah Ascending)[2] is not unknown, and how (it occurs) is not comprehendable, and from Allaah is the Message, upon the Messenger is to convey, and upon us is to affirm."[3]

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[1] What is meant by *Tafweedh* according to *Ahlul-Kalaam* (the People of Innovated Speech and Rhetoric) is affirming the wording of the Attributes, but leaving knowledge of their meaning and how the Attribute is, to Allaah. However, the way of the *Salaf* was to affirm both the textual wording and the meaning of Allaah's Attributes, in the way that befits Him, whilst refraining from asking questions concerning how the Attributes are – resigning knowledge of that to Allaah. So the resignation is with respect to the precise nature of the Attributes, how they are, not with respect to the meaning of the Attributes.

[2] The *Salaf* agree that the meaning of *Istiwaa* is explained by the following four words:

(i) *'alaa* (to rise),
(ii) *irtafa'a* (to ascend),
(iii) *sa'uda* (to ascend) and
(iv) *istaqarra* (to be settled or established).

Imaam Bukhaaree (رحمه الله تعالى) said in his *Saheeh*, "Mujaahid said, '... *istawaa alal-'Arsh* (meaning) *'alaa* (i.e., ascended),'" and Ishaaq ibn Raahawaiah said, "I heard more than one of the *Mufassireen* saying, '*Ar-Rahmaan 'alal-'Arsh istawaa* (meaning) *irtafa'a* (i.e. ascended),' and Muhammad ibn Jareer said regarding the verse '*Ar-Rahmaan 'alal-'Arsh istawaa* ... it means *'alaa* and *irtafa'a*.'" And this is in opposition to the People of Innovation who say the meaning of *istiwaa* is '*istawlaa*' (to conquer, dominate). →

Ibn al-Qayyim summarised these four explanations in his *Nooniyyah* saying, "And they (i.e. the *Ahlus-Sunnah*) have four explanations for it (i.e. *istiwaa*) ..." and then he mentioned, "... and they are: *istaqarra*, *'alaa*, *irtafa'a* about which there is no dispute, and likewise *sa'uda* which is the fourth. And Aboo 'Ubaidah of Shaibaan has chosen this in his explanation. I know which one is the *Jahmee* by the Qur'aan. And (yet) the Ash'aree says the explanation of *istiwaa*, is in reality *istawlaa* (conquering) all existence. As for Allaah's being above the creation, above the seventh heaven, separate from the creation, then this is a matter about which there is no dispute or doubt between the Scholars of the *Salaf*, since that is established by the clear texts of the Book, the *Sunnah*, the sayings of the Companions, the *Taabi'een* and the Scholars of *Ahlus-Sunnah* both past and present. They are also agreed that whoever denies that Allaah is above the creation, being separate and distinct from it, then he is a *Kaafir* (disbeliever).

'Alee ibn al-Hasan ibn ash-Shaqeeq said, "I said to 'Abdullaah ibn al-Mubaarak (d. 181H), "How are we to know our Lord?" He said, "He is above the Seventh Heaven above His Throne and we do not say as the *Jahmiyyah* say, 'He is here upon the earth.'" So that was mentioned to Ahmad ibn Hanbal and he said, "That is how it is with us." Reported by ad-Daarimee in *Ar-Radd 'alal-Mareesee*, pp. 24 and 103 and *Ar-Radd 'alal-Jahmiyyah*, p. 50.

Aboo Mutee' al-Hakam ibn 'Abdullaah al-Balkhee said, "I asked Aboo Haneefah about the one who says, 'I do not know whether my Lord is in the sky or the earth.' So he said, 'He is a *Kaafir*, since Allaah, the Most High, says:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Merciful has ascended over the Throne
Soorah Taa-Haa (20):5

And His *'Arsh* (Throne) is above the Heavens.' So I said, 'If he says, I say that He ascended above the *'Arsh*, but I do not know whether the *'Arsh* is in the heavens or the earth.' He said, 'If he denies that He is above the sky then he is a *Kaafir*.'" Reported by adh-Dhahabee in *Mukhtasirul-'Uluww*, no. 118. →

Imaam Maalik (d. 179H) said, "*Al-Istiwaa* is known, and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Then he said to the questioner, "I do not think except that you are an evil man." So he ordered him to be expelled.[1]

'Abdullaah ibn al-Mubaarak (d. 181H) said, "We do not say as the Jahmiyyah say, that Allaah is on the earth, rather He has risen over His Throne." And it was said to him, "How should we know our Lord?" He said, "Above the Heavens, over (*'alaa*) His Throne." *Khalq Af'aalul-'Ibaad* of Imaam al-Bukhaaree, no. 13.

Muhammad ibn Yoosuf (one of the teachers of Imaam Bukhaaree) said, "The one who says that Allaah is not over (*'alaa*) His Throne is a *kaafir*. And the one who thinks that Allaah did not speak to Moses is a *kaafir*." *Khalq Af'aalul-'Ibaad* of Imaam al-Bukhaaree, no. 66.

'Abdullaah ibn Mas'ood said about His saying, **"Then He rose over the Throne,"** "The Throne is over the water, and Allaah is above (*fawqa*) the Throne, and He knows what you are upon." *Khalq Af'aalul-'Ibaad* of Imaam al-Bukhaaree, no. 103.

'Adullaah ibn 'Abbaas said, "Verily Allaah was above His Throne before He created anything, then He created the creation and decreed what was to exist until the Day of Judgement." *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 660.

[3] Reported by al-Bayhaqee in *Al-Asmaa was-Sifaat*, no. 516 and al-Laalikaa'ee in *Usoolul-I'tiqaad*, no. 665. Ibn Taymiyyah said in *Majmoo'ul-Fataawaa*, 5/365, "It is established from Rabee'ah," he also said in *Al-Hamawiyyah*, p. 80, "Al-Khallaal narrated it with an *isnaad*, all of whom are *thiqaat* (precise and reliable)."

[1] Reported by al-Bayhaqee in *Al-Asmaa was-Sifaat*, p. 516 with the wording, "*Al-Istiwaa* is not unknown and how is unknown, to have *eemaan* in it is obligatory and to question it is an innovation." Ad-Daarimee also reported it in *Ar-Radd 'alal-Jahmiyyah*, p. 55.

Imaam al-Bukhaaree (d. 256H) said, "Mujaahid (d. 104H) said about *Istiwaa*: 'Rising over the Throne.'"[1]

Ibn Jareer at-Tabaree (d. 310H) said concerning the saying of Allaah, the Most High:

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ

The Most Merciful made *Istiwaa* over the Throne.[2]

meaning: 'Rising above and Ascending.'[3]

Abul-Hasan al-Ash'aree (d. 324H) said, "If it is said, 'Why do you deny that His saying:

أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ

Do they not see that We have created for them what Our Own Hands have created.[4]

And His saying:

خَلَقْتُ بِيَدَىَّ

Whom I have created with My Own (Two) Hands.[5]

are *majaaz* (metaphorical)?' To him it is said, 'The ruling concerning the Speech of Allaah, the Mighty and Majestic, is that

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[1] Reported by al-Bukhaaree in his *Saheeh*, 13/403.

[2] Soorah Taa-Haa (20):5.

[3] *Jaami'ul-Bayaan 'an-Ta'weelil-Qur'aan*, 16/137.

[4] Soorah Yaa-Seen (36):71.

[5] Soorah Saad (38):75.

it is taken upon its *dhaahir* (apparent) and *haqeeqah* (real) meaning. Nothing is removed from its *dhaahir* (apparent) meaning to *majaaz* (a metaphorical) one, except with a proof ... Likewise, the saying of Allaah, the Mighty and Majestic:

خَلَقْتُ بِيَدَيَّ

Whom I have created with My Own (Two) Hands.[1]

Its *dhaahir* and *haqeeqah* meaning is affirming *Yadain* (two Hands of Allaah). So it is not permissible to alter it from the *dhaahir* meaning of *Yadain* to that which our opponents claim, except with a proof ... Consequently, about His saying:

خَلَقْتُ بِيَدَيَّ

Whom I have created with My Own (Two) Hands.[2]

It is obligatory to affirm two Hands for Allaah, the Most High, in its *haqeeqah* (real) meaning, not with the meaning of *ni'matayn* (two bounties of Allaah)."[3]

Al-Khattaabee (d. 388H) said, "The *madhhab* of the *Salaf* (the Pious Predecessors) with regard to the *Sifaat* (Attributes of Allaah) is to

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[1] Soorah Saad (38):75.

[2] Ibid.

[3] *Al-Ibaanah 'an Usoolid-Diyaanah*, p. 133. The ascription of this book to Abul-Hasan al-Ash'aree, and that it was his final book concerning *'aqeedah*, has been testified to by a number of Scholars, from them, al-Haafidh Ibn 'Asaakir in *Tabyeenul-Kadhabul-Muftaree*, p. 152, al-Bayhaqee in *Al-I'tiqaad*, p. 31, Imaam adh-Dhahabee in *Al-'Uluww*, no. 276 and Ibnul-'Imaad in *Shadhraatudh-Dhahab*, p. 303. Refer also to Chapter Ten: The *'Aqeedah* of Abul-Hasan al-Ash'aree and a Refutation of the *Ash'ariyyah*.

affirm them as they are *'alaa dhaahir* (with their apparent meaning), negating any *tashbeeh* (resemblance) to them, not *takyeef* (asking how they are)."[1]

Imaam at-Talamankee (d. 429H) said, "There is *Ijmaa* (concensus) from *Ahlus-Sunnah* that Allaah ascended over His Throne *bi-dhaatihi* (with His Self) ... There is *Ijmaa* from the *Ahlus-Sunnah* that Allaah ascended over His Throne *alal-haqeeqah* (in a real sense), not *alal-majaaz* (metaphorically)."[2]

Qaadee Aboo Ya'laa (d. 458H) said, "It is not permissible to repel these narrations, as is the way of the group from the *Mu'tazilah*. Nor to become preoccupied with *ta'weel*, as is the way of the *Ash'ariyyah*. It is obligatory to carry them upon their *dhaahir* (apparent) meaning; and that the Attributes of Allaah do not resemble any one of His creation, nor do we have an *'aqeedah* (belief) that there is any *tashbeeh* (resemblance) to them. Rather (we believe) in what has been reported from our Shaikh and our Imaam, Aboo 'Abdullaah, Ahmad ibn Muhammad ibn Hanbal, and others from the Scholars of *Ashaabul-Hadeeth*."[3]

Al-Khateeb al-Baghdaadee (d. 463H) said, "As for speech about the Attributes of Allaah, that which is authentically related about them in the *Sunnah*, then the way of the *Salaf*, may Allaah be pleased with them all, was to affirm them as they are, *'alaa dhaahir* (upon their apparent meaning), negating any *tashbeeh* (resemblance) to Allaah and not asking how they are. We do not say that *al-Yad*

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[1] *Al-Ghuniyah 'an Kalaam wa Ahlihi*, as quoted in *Mukhtasir al-'Uluww*, no. 137.

[2] Reported by adh-Dhahabee in *Siyaar A'laamin-Nubulaa*, 17/566.

[3] *Ibtaalut-Ta'weelaat*, p. 4.

(the Hand of Allaah) means His Power nor that *as-Sam'* (Allaah's Hearing) and *al-Basr* (Allaah's Seeing) means His Knowldge, nor do we say that He has *jawaarih* (limbs)."[1]

Ibn 'Abdul-Barr (d. 463H) said, "*Ahlus-Sunnah* are agreed in affirming all the Attributes which are related in the Qur'aan and the *Sunnah*, having *eemaan* (faith) in them and understanding them *'alal-haqeeqah* (in a real sense), not *'alal-majaaz* (metaphorically)."[2]

Shaikh 'Abdul-Qaadir al-Jeelaanee (d. 561H) said, "It is essential to carry the attribute of Allaah's *al-Istiwaa* (Allaah's Ascending) upon its apparent sense, without *ta'weel*, and that He ascended by His *Dhaat* (self) over the Throne. *Istiwaa* does not mean sitting or touching, as the *Mujassimah* and *Karraamiyyah* say. Nor does it mean *'uluww* (grandeur and highness), as the *Ash'ariyyah* say; nor does it mean *isteelaa* (conquering and dominating over), as the *Mu'tazilah* say. None of this is related in the *Sharee'ah*. Neither has this been related by any one of the *Salafus-Saalih* (Pious Predecessors) from the *Sahaabah* and the *Taabi'een*, nor from the *Ashaabul-Hadeeth* (Scholars of *Hadeeth*). Rather, it is related from them that they carried the meaning of *Istiwaa* with its apparent meaning."[3]

Imaam al-Qurtubee (d. 671H) said, "Not a single person from the *Salafus-Saalih* (Pious Predecessors) denied *Istiwaa* (Allaah Ascending) over the Throne to be *haqeeqah* (in a real sense) ... The reality of its *kaifiyyah* (how He Ascends) is not known. Imaam Maalik said that *al-Istiwaa* is known, how is unknown and asking questions concerning it is an innovation."[4]

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[1] *Al-Kalaam 'alas-Sifaat* of al-Khateeb al-Baghdaadee, p. 19-20.

[2] *At-Tamheed* of Ibn 'Abdul-Barr, 7/145.

[3] *Al-Ghuniyatut-Taalibeen*, of 'Abdul-Qaadir al-Jeelaanee, 1/50.

[4] *Al-Jaami' li-Ahkaamil-Qur'aan*, 18/216.

Shaikhul-Islaam Ibn Taymiyyah (d. 728H) said, "The *Sifaat* (Attributes) are just like His *Dhaat* (Self). Thus, just as the *Dhaat* of Allaah is established *haqeeqah* (in a real sense), without considering it to be like that of the creation, then likewise His *Sifaat* are also established *haqeeqah*, without considering them to be like those of the creation."[1]

Aboo 'Uthmaan as-Saaboonee (d. 449H) said, regarding the signs of the *Ahlul-Bid'ah* (the People of Innovation), "And the characteristics (resulting) from (the effects of) innovations upon their people are obvious, and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the Carriers of the narrations of the Prophet (ﷺ), their disdain of them, their scorn of them (considering them to be valueless) and calling them ..." and then he mentions, "... *Dhaahiriyyah* (Literalists) ..."[2] [3]

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[1] *Al-Fataawaa 'alal-Hamawiyyatul-Kubraa*, p. 66.

[2] The word *'Ahludh-Dhaahir'* or *'Dhaahiriyyah'* (Literalists) is employed by the People of Innovation and they name the *Ahlus-Sunnah* with it. This word actually signifies two meanings.

The First: not resorting to *ta'weel* (distortive interpretation) of the texts of the Revelation (the Book and the *Sunnah*), regardless of whether they are related to matters of knowledge and *'aqeedah* (belief) or matters of *fiqh* (jurisprudence) and action. Giving the texts of the *Sharee'ah* precedence over the sayings of the whole of mankind whomever they may be and following closely behind the texts wherever they may lead the ones who travel upon them. The word *'Ahlud-Dhaahir'* upon this meaning and usage is equivalent to the words *'Ahlul-Hadeeth,' 'Ashaabul-Hadeeth,' 'Ahlus-Sunnah wal-Jamaa'ah'* and *'At-Taa'ifatul-Mansoorah.'*

The Second: for the one who makes the texts of the *Sharee'ah* fall short of their real indication, what they necessitate and comprise (of meaning and →

application), such as the one who claims regarding the saying of the Messenger of Allaah (ﷺ) as reported by Bukhaaree in his *Saheeh*, "*Let not one of you urinate in still (non-flowing) water,*" that it is not permissible to urinate in still water but if a person urinated in a container and then poured the urine that was in it into still water, then that would be permissible. The futility of this is that he has denied for the text of the Legislator, that (meaning) which it contains, indicates and gives evidence to. If it is not permissible to urinate in still water, then pouring urine from a container into still water should be more deserving of being forbidden, since sometimes there may be a (dire) need to urinate into still water but as for urinating into a container and pouring it into the water, there is no cause for doing that and it is but mere fooling around. This path is not the path of the *Ahlul-Hadeeth*.

The '*Ahludh-Dhaahir*,' with this second meaning hold a stance, in opposition to those filled with partisanship to the *Ahlur-Rai* (the People of Opinion), the ones who distort the texts of the *Sharee'ah* and interpret them so that they agree with their *madhhabs*. Furthermore, they place the sayings of their scholars and their opinions ahead of the texts of the *Sharee'ah*.

As for the *Ahlul-Hadeeth*, they are moderate, in between the exaggeration of *Ahlur-Rai* and the negligence of *Ahludh-Dhaahir*. The Innovaters have called the *Salafus-Saalih*, '*Ahludh-Dhaahir* (Literalists)' and also that they are '*Hashawiyyah*,' (Worthless Ones), '*Mushabbihah*' and '*Mujassimah*' (Anthropomorphists) so that people may flee from the way of the *Salaf*. But in truth, they are liars in throwing these names at them. As for calling them '*Ahludh-Dhaahir*,' then if they desire the first meaning, then this does not hurt them (that they be called as such) and it is said in reply to the *Ahlul-Bid'ah*, 'Are you *Baatiniyyah* (those claiming secret, hidden meanings in the texts of the Book and the *Sunnah*) so that you accuse the *Ahlul-Sunnah* of being *Dhaahiriiyah* (Literalists)?' Rather, it is said to the *Ahlul-Bid'ah*, 'There is no doubt that you are *Baatiniyyah* in much of your *ta'weel* (unfounded interpretation) and *Tahreef* (distortion of the text, either in its wording or meaning) of the texts of the *Sharee'ah* in matters of *'aqeedah* and matters of *fiqh*.' So the *Ahlul-hadeeth*, upon this meaning, are *Ahludh-Dhaahir* →

Al-Awzaa'ee (d. 157H) said regarding the *aayaat* and *ahaadeeth* of the Attributes, "Pass them on as they have come, without asking how."[1]

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and they are not *Baatiniyyah*. And this is a virtue for them, not a shortcoming, and all praise is due to Allaah. And if you desire the second meaning of *'Ahludh-Dhaahir,'* then the majority of *Ahlul-Hadeeth* are free from this and Allaah knows best." Muhammad 'Abdur-Rahmaan al-Khamees in *'Sharh Jumlatu Maa Hakaahu 'anhum Abul-Hasan al-Ash'aree,'* pp.13-15.

[3] *'Aqeedatus-Salaf wa Ashabul-Hadeeth*, of Aboo 'Uthmaan as-Saaboonee, p. 101.

[1] *Sharh Usoolil-I'tiqaad* of al-Laalikaa'ee, no. 875. Shaikh Ibn Uthaimeen (عَلَيْهِ الرَّحْمَة) said in his *Sharh 'Aqeedatil-Waasitiyyah*, pp. 101-102, after quoting this narration, "And this gives evidence to the fact that they would affirm meanings for the Attributes, from two aspects:

Firstly, that they said, "Pass them on as they have come ..." and it is known that they are words which came with meanings and they did not come vainly, without purpose. So when we pass them on as they have come, it is necessitated by that, that we affirm meanings for them.

Secondly, their saying, "... without saying how ..." and this is because denial of the *kaifiyyah* (how the Attributes are) gives evidence to the presence of the basis of the meaning, because denial of the *kaifiyyah* of something (in this case the Attribute) is not considered as being mere play and lack of purpose. Therefore, these words, well-known to the *Salaf*, provide evidence that they used to affirm these texts with (their) meanings."

Chapter Five

The Concensus of the Salaf from among the Companions of Allaah's Messenger (ﷺ) on the Prohibition of Reviling the Rulers be they Righteous or Sinful A Refutation of the Khawaarij[1]

Attacking the honour of the Rulers (*Umaraa*) and occupying oneself with reviling them and mentioning their shortcomings is a very big mistake and a repugnant sin. The purified revelation has forbidden it and has censured the one who does so.

It is (also) the starting point of rebellion (i.e., by which such rebellion is initiated and developed) and taking arms against the rulers and this rebellion, is the basis of the corruption of both the religion and the world.[2]

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[1] From the Book, *Mu'aamalatul-Hukkaami fee Daw'il-Kitaabi was-Sunnah*, pp. 173-185, by Shaikh 'Abdus-Salaam ibn Barjas ibn Naasir Aal-'Abdul-Kareem.

[2] Ibn al-Qayyim (رحمه الله تعالى) said, "This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the *Sharee'ah* ..." up until he said, after mentioning that the basis of the *Sharee'ah* is built upon the welfare and benefits of the servants, "... The Prophet (ﷺ) legislated for his *ummah*, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it– even if Allaah hates it and detests those who perform it (the evil). And this is like rejection (*inkaar*) against the kings, and the ones in authority by coming out against them (with arms etc., to fight them), for verily, that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from the Messenger of Allaah →

It is also known that the ways and means (*wasaa'il*) have the same rulings as the ends to which they lead (*maqaasid*). Therefore, every text regarding the prohibition of rebellion (against the rulers) and the censuring of those who do so is an evidence for the prohibition of reviling and abusing the rulers and also (an evidence) for the reprimand of the one who does so.[1]

(ﷺ) for killing the leaders (*Umaraa'*) who delay the prayer from its proper time, saying, 'Shall we not kill them.' So he said, *"No, so long as they establish the prayer,"* and he also said, *"Whoever sees something from his leader (ameer) something that he dislikes then let him be patient and let him not raise his hand (away) from the leader's obedience."* And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon (witnessing) evil. So he seeks to bring about its end and as a result of this, a greater evil is brought about. And the Messenger (ﷺ) saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up Makkah for the Muslims (i.e., gave the Muslims victory over it) and when it became *Daarul-Islaam* he was resolved to changing the Ka'bah and returning it to the foundations that Ibraaheem (عليه السلام) had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occurr due to the lack of tolerance of the Quraish, since they were new to Islaam and had recently left disbelief – and for this reason he did not grant permission for rebelling against the leaders (*Umaraa'*) with the use of one's hand (i.e., with force) due to the greatness of what results afterwards on account of it ..." Ibn al-Qayyim in *'I'laamul-Muwaqqi'een 'an Rabbil-'Aalameen.'*

[1] The Shaikh and Imaam, 'Abdul-Lateef ibn 'Abdur-Rahmaan ibn Hasan Aal Shaikh (رحمه الله تعالى) said, in powerful words that uncover the confusing doubts in this topic and that refute the one who spreads them from amongst the ignoramuses, "... And those people, those who are under trial, do not know that with the exception of 'Umar ibn 'Abdul-Azeez and whoever Allaah willed from among the Banee 'Umayyah, great mishaps, insolence, taking up arms (against the people) and corruption occurred from most of those in charge (*wullaat*) of the people of Islaam from the time of Yazeed ibn Mu'aawiyah (till the present). But along with that, the manner and →

behaviour of the notable scholars and mighty leaders with the rulers is well-known and renowned – they do not raise a hand against giving obedience in that which Allaah and His Messenger have commanded from among the legislated actions and obligatory duties of Islaam.

And I will give you an example, that of al-Hajjaaj ibn Yoosuf ath-Thaqafee, and his affair is well known in the *ummah*, that of oppression, repression, excessiveness in spilling the blood (of the Muslims), desecration of the Sanctities of Allaah, the killing of whomever he killed amongst the notables of the *ummah* such as Sa'eed ibn Jubair, the beseiging of Ibn az-Zubair even though he had sought refuge in the *Haram*, and making lawful the sacred and sanctified, the killing of Ibn az-Zubair, even though Ibn az-Zubair had given obedience to him and the people of Makkah, Medinah, Yemen, and most of 'Iraaq had given the pledge of allegiance to him (Ibn az-Zubair) and al-Hajjaaj was only a deputy of Marwaan, and then of his son 'Abdul-Malik and none of the *khulafaa'* (successors) had given Marwaan a pledge and none of the influential people, those with power had given the pledge of allegiance to him. And along with all of this none of the People of Knowledge hesitated in obeying him and complying with him in that in which obedience is permissible from amongst the pillars of Islaam and its obligations.

And Ibn 'Umar and whoever met al-Hajjaaj were from amongst the Companions of Allaah's Messenger (ﷺ), and they never contested with him and nor did they prevent obdedience to him in that by which Islaam is established and by which *eemaan* is perfected. And it is likewise for those who were also in the era of al-Hajjaaj from among the *taab'ieen* such as Ibn al-Musayyib, al-Hasan al-Basree, Ibn Seereen, Ibraaheem at-Taimee and those like them from among the leaders of the *ummah*. And the affair continued like this between the leading scholars of the *ummah*, they would enjoin obedience to Allaah and His Messenger and making *jihaad* in His path along with every leader (Imaam) whether righteous or sinful, as is well known in the books of the fundamental principles and beliefs of the religion.

And similarly, Banul-'Abbaas, they conquered the lands of the Muslims forcefully, with the sword, and not one of the People of Knowledge and Religion aided them in that, and they killed hordes of people and many of the creation from among the Banu Umayyah, their leaders and their deputies. And they killed Ibn Hubairah, the *Ameer* of 'Iraaq and they also →

It is established in the two *Saheehs* from the *hadeeth* of Aboo Hurairah that the Prophet (ﷺ) said, "*Whoever believes in Allaah and the Last Day, let him either speak good or keep silent.*"

And likewise in the two *Saheehs* from Aboo Moosa al-Ash'aree who said, "They said, 'O Messenger of Allaah, which part of *Islaam* is the most excellent?' He replied, *'(It is) he from whose hand and tongue the Muslims are safe.'*"

The prohibition of reviling the Rulers (*Umaraa*) has been reported more specifically, on account of the kindling of the fire of tribulation and the opening of the doors of evil upon the *Ummah* that it contains.

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killed Marwaan, the *khaleefah* and it was reported that the murderers killed around eighty people from Banu Umayyah in a single day, and then they placed their blankets above the corpses, sat upon them and then called for food and drink.

So along with all of that the conduct of the leading scholars, such as al-Awzaa'ee, Maalik, al-Layth ibn Sa'd and 'Ataa ibn Abee Rabaah with those kings is not hidden from the one who has a share in knoweldge and realisation. And then the next generation of the People of Knowledge such as Ahmad ibn Hanbal, Muhammad ibn Ismaa'eel (al-Bukhaaree), Muhammad ibn Idrees (ash-Shaafi'ee), Ahmad ibn Nooh, Ishaaq ibn Raahawaih and their brothers ... their occurred in their time what occurred from the kings of the great innovations and the denial of the *Sifaat* and they were called to (affirm) these things and were put to trial by them and whoever was killed, was killed, such as Ahmad ibn Nasr. But along with all of this it is not known that a single one of them raised his hand against obedience (to those kings) and that he saw fit to attack them ..." *Ad-Durar as-Sunniyyah fil Ajwibatun-Najdiyyah*, 7/177-178.

Ziyaad ibn Kusaib al-Adawiyy said, "I was with Aboo Bakrah beneath the *minbar* (pulpit) of Ibn Aamir. He was giving a speech and was wearing a fine garment. So Aboo Bilaal said, 'Look at our *ameer* wearing the garment of the disobedient.' Then Aboo Bakrah said, "Be silent. I heard the Messenger of Allaah (ﷺ) say, *'Whoever demeans the sultaan (ruler) of Allaah upon the earth Allaah will humiliate him.'*"[1]

Anas ibn Maalik said, "The senior amongst the Companions of Allaah's Messenger (ﷺ) forbade us (saying), 'Do not revile your Rulers (*Umaraa*), nor act dishonestly with them, nor hate them and have *taqwaa* of Allaah and be patient – for verily the matter is close (at hand).'"[2] Its chain of narration is *jayyid* (good) and all of its narrators are *thiqaat* (precise, reliable and trustworthy).

Yahyaa ibn Yamaan said, "Sufyaan (ath-Thawree) narrated to us from Qais ibn Wahb from Anas ibn Maalik (رضي الله عنه) that he said, "The most senior of the Companions of the Messenger of Allaah (ﷺ) used to forbid us from abusing and reviling the Rulers (*Umaraa*)."[3]

Anas ibn Maalik (رضي الله عنه) said, "The most senior amongst us from among the Companions of Allaah's Messenger (ﷺ) forbade us, that we should not revile our Rulers (*Umaraa*), nor to be dishonest with them, nor to disobey them (but) to have patience and to have *taqwaa* of Allaah, the Mighty and Majestic, for verily the matter is close (at hand)."[4]

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[1] *Sunan* of at-Tirmidhee, no. 2225.

[2] *As-Sunnah* of Ibn Abee 'Aasim, 2/488.

[3] Ibn 'Abdul-Barr reported it in *At-Tamheed*, 21/287.

[4] Al-Haafidh Abul-Qaasim al-Asbahaanee in his book *At-Targheeb wat-Tarheeb*, 3/68.

And likewise al-Bayhaqee has also mentioned this narration with the wording, "The most senior amongst us from among the Companions of Allaah's Messenger (ﷺ) commanded us not to revile our Rulers ..."[1] and its chain of narration is *jayyid* (good).

Therefore, in this narration is the unanimous agreement of the most senior of the Companions of Allaah's Messenger (ﷺ) upon the prohibition of attacking the honour of the Rulers by reviling and abusing them.[2] And this prohibition from them (رضي الله عنهم) is not a magnification of the Rulers, but rather it is due to the greatness of the responsibility which they have been entrusted with by the *Sharee'ah* and which cannot be established and maintained in the desired manner, in the presence of their being reviled and their honour being attacked.

And also because reviling them leads to the absence of obedience to them in that which is good, and (it leads to) the arousing of bitterness and malice of the hearts of the general folk against them, and (this) opens the way for confusion and strife which does not bring anything to the people except far-reaching evil, since the end result of reviling them is rebellion and taking up arms against them to fight them. This is the greatest catastrophe and the mightiest affliction.

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[1] In his book *Al-Jaami' li-Shu'abil-Eemaan*, 13/186-202.

[2] Imaam al-Barbahaaree (d. 329) said, "When you see a man making a supplication against the Ruler (*Sultaan*) then know that he is a person of desire. And when you hear a man making a supplication for the Ruler, for his rectification, then know that he is a person of the *Sunnah*, if Allaah, the Exalted, wills. Fudayl Ibn 'Iyaad says, "If I had a supplication (that would be answered) I would not make it except for the Ruler." So we have been commanded that we supplicate for them, for their rectification and we have not been commanded to make a supplication against them, even if they oppress and commit injustice, and this is because their oppression and injustice is against themselves but their rectification is for them and for the Muslims." *Tabaqaatul-Hanaabilah*, 2/36.

Is it then imaginable, after pausing over and considering this clear prohibition of reviling the Rulers, that a Muslim in whose heart *eemaan* has settled and who has honoured the Symbols of Allaah embarks (boldly) upon this crime or remains silent regarding this evil? We can never think and conceive of this for a Muslim and we can never imagine that it should occur from him. And this is because the texts of the *Sharee'ah* and what the Companions of the Messenger of Allaah (ﷺ) were upon have a greater position in his heart than (mere) emotions and sentiments and agitation and excitation, which in reality, are but satanic suggestions and innovatory ejaculations. None submit to them except the People of Desires, those in whose hearts there is no value for the texts (of the Book and the *Sunnah*). Rather, the tongue of their disposition says, 'In this topic the texts (of the Book and the *Sunnah*) have fallen short (i.e., missed something):

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا

Mighty is the word that comes from their mouths.
They utter nothing but a lie.[1]

Ibn Abee Shaibah (رحمه الله تعالى) said, "Ibn 'Uyainah narrated to us from Ibraaheem ibn Maisarah from Taawoos who said, 'The Rulers were mentioned in the presence of Ibn 'Abbaas and a man amongst them began to censure them. He continued to arrogate himself, standing and stretching out his neck in doing this until I did not see in the House (i.e., the *Haram*) a man taller than him. Then I heard Ibn 'Abbaas say, 'Do not make yourself a trial for a wrongdoing people.' Then the man constricted himself and I did not see in the House a man shorter than him.'"[2]

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[1] Soorah al-Kahf (18):5.

[2] In his *Musannaf*, 15/75.

Ibn 'Abdul-Barr reported with his *isnaad* from Aboo Dardaa (رضي الله عنه) that he said, "Verily, the first (appearance) of the hypocrisy of a man is his censure and rebuke of his Ruler (*Imaam*)."[1]

Ibn Abee 'Aasim reported from Abul-Yamaan al-Hawzaniyy from Abud-Dardaa (رضي الله عنه) that he said, "Beware of cursing the Rulers (*Wullaat*), for verily, cursing them is clipping (i.e., of the religion) and hating them is barrenness." It was said, 'O Aboo Dardaa, then how should we behave when we see in them that which we do not like?' He said, "Have patience, for verily, when Allaah sees that from you He will take them away from you with death."[2] All of its narrators are *thiqaat* (precise, reliable and trustworthy) save Abul-Yamaan al-Hawzaniyy whose name is 'Aamir ibn 'Abdullaah ibn Luhayy, al-Hawzaniyy, al-Himsiyy. Ibn Hibbaan included him in his *Ath-Thiqaat* and *Haafidh* Ibn al-Hajar said about him, '*Maqbool*' (i.e., his reports are acceptable). Ibn Zanjooyah has also reported this narration in *Kitaabul-Amwaal* with the same chain of narration.

Aboo Nu'aym reports as does Ibn Abid-Dunyaa from Zaa'idah ibn Qudaamah who said, "I said to Mansoor ibn al-Mu'tamir, 'When I am fasting can I revile the Ruler (*Sultaan*)?' He said, 'No.' I then said, 'Then can I revile the People of Desires (i.e., Innovators)?' He said, 'Yes.'"[3]

Ibn 'Abdul-Barr reports from Aboo Ishaaq as-Sabai'iyy that he said, "Never do a people revile their Ruler (*Ameer*) except that they are prevented from his goodness."[4]

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[1] In *At-Tamheed*, 21/287.

[2] In *As-Sunnah*, 2/488.

[3] *Al-Hilyah* of Aboo Nu'aym, 5/41-42 and *As-Samt wa Aadaabil-Lisaan* of Ibn Abee Dunyaa, p. 145.

[4] In *At-Tamheed*, 21/287.

Hannaad reported, "'Abdah narrated to us from az-Zabriqaan who said, 'I was with Aboo Waa'il, Shaqeeq ibn Salamah, and I began to revile al-Hajjaaj and mention his faults and bad deeds. He (Aboo Waa'il) said, 'Do not revile him. And what will inform you that perhaps he says, 'O Allaah forgive me,' so He forgives him?'"[1]

Ibn Zanjooyah reports from Aboo Idrees al-Khawlaaniyy that he said, "Beware of censuring and rebuking the Rulers (*A'immah*). For verily, rebuking them is clipping. (That is) the clipping of the *Deen* not the clipping of the hair. Verily the *Ta'aaneen* (those who rebuke and revile) – they are the losers and they are the most evil of the evil ones."[2]

Ibn al-Jawzee reports that when Khaalid ibn 'Abdullaah at-Tustaree addressed the people on the day he was appointed the governer of Makkah he said, "By Allaah, no one is brought to me who curses his ruler (*Imaam*) except that I will beat him in the Haram."[3]

And in *At-Taareekh Al-Kabeer* of Imaam al-Bukhaaree who reports from Aboo Jamrah ad-Duba'iyy who said, "When news of the burning of the House reached me, I left for Makkah and visited Ibn 'Abbaas (there) frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaaj in the presence of Ibn 'Abbaas and he said, 'Do not be a helper to *Shaytaan*.'"[4]

Ibn Sa'd reports 'Abdullaah ibn Idrees informed us from Muhammad ibn Aboo Ayyoob from Hilaal ibn Aboo Humaid that

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[1] *Az-Zuhd*, 2/464.

[2] *Kitaabul-Amwaal*, 1/80.

[3] *Al-Muntadham fee Taareekhil-Mulook*.

[4] *At-Taareekh al-Kabeer*, 8/104.

he said, "I heard 'Abdullaah ibn Ukaim say, 'I will never ever help in the blood of a *Khaleefah* after 'Uthmaan.' It was said to him, 'O Aboo Ma'bad, did you help in (bringing about the shedding of his blood)?' So he said, 'Verily, I consider the mentioning of his faults and shortcomings to have been of help in (the shedding of his blood).'"[1]

Therefore, in all of these narrations, and whatever else has come with their meaning, is a clear evidence and strong proof for the severe prohibition and firm forbiddence of reviling the Rulers and mentioning (or publicising) their faults and shortcomings.

Therefore, let the Muslim stop where the people (i.e., the Companions) stopped, since they are the best of people due to the testimony of the Chief of all of Humanity (ﷺ). They stopped where they stopped out of knowledge, and with penetrative insight did they hold back and restrain themselves. Whoever is below that, then he is negligent and whoever is above them, then he is one who causes grief.

And whoever opposes this *Salafee manhaj*, and follows his desires then there is no doubt that his heart is filled with rancour and hatred. Since, revilement and vilification negates giving advice to the Rulers. It has been established from the Prophet (ﷺ) that he said, *"There are three things towards which the heart of a Muslim never shows hatred or rancour: making ones action sincerely for the sake of Allaah, giving obedience to the rulers (wulaatul-amr) and sticking to their group (jamaa'ah) – for verily, their supplication encompasses those who are behind them (i.e., those whom they rule over)."*[2]

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[1] *At-Tabaqaat*, 6/115.

[2] This *hadeeth* has been reported from a group among the Companions, and see *Sunan at-Tirmidhee*, no. 2657, *Al-Musnad*, 4/80-82 and 183, *Jaami'ul-Usool*, 1/265 and *Majma'uz-Zawaa'id*, 1/137-139.

And whoever thinks that attacking the Rulers by reviling them and finding fault with them is from the *Sharee'ah* of Allaah the Exalted, or (that it) constitutes repelling the evil and other such things, then he has gone astray and has said upon Allaah and upon his *Sharee'ah* other than the truth. Rather he is an opposer of the requirement of the Book and the *Sunnah* and whatever the narrations from the *Salaf* of this *Ummah* have spoken of.

It is obligatory upon the one who comes across these clear and plain texts that he prevents everyone whom he hears reviling and attacking those assigned with the rule, expecting his reward from Allaah and giving advice to the general people.

And this is the action of the People of Knowledge and Religion. They restrain their tongues from (attacking) the Rulers and they order the people with restraining from attacking them (by reviling and abusing them) and this is because the knowledge which they carry has directed them to this and has guided them to it.

And as for advising the Rulers of the Muslims, then its manner and procedure is well known to the lowest student of knowledge, let alone being firmly established with the leading scholars of the *ummah*. 'Iyaad ibn Ghunm reports that the Messenger of Allaah (ﷺ) said, *"Whoever desires to advise the one with authority then he should not do so openly. Rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts from him (the advice) then (he has achieved his objective), and if not then he has fulfilled that which was a duty upon him."*[1]

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[1] Reported by Ahmad, 3/403 and Ibn Abee 'Aasim, 2/521 with an authentic chain of narration. And Shaikh Muhammad Naasirud-Deen al-Albaanee (حفظه الله تعالى) declared it authentic (*saheeh*) in *Zilaalil-Jannah fee Takhreejis-Sunnah*, 5/229.

And in accordance with this *hadeeth*, there are many sayings of the *Salaf*, as well as their actions, which are in agreement with it. Imaam ash-Shawkaanee said, "It is desirable for the one to whom a mistake of the leader (*Imaam*) appears in certain matters that he advises him but does not openly rebuke him in front of all the people to see. Rather it should be as has been reported in the *hadeeth* – that he should take him by the hand, should take him into seclusion and should offer him the advice, and he should not humiliate the *sultaan* of Allaah. And we have already said in the beginning of the book of *Siyar* that it is not permissible to revolt against the leaders, even if they reach (excessive) levels of oppression, as long as they establish the prayer and no manifest and clear disbelief appears from them. And the *ahaadeeth* that have been reported with this meaning are *mutawaatir*. However, it is necessary for the follower that he follows the leader (*Imaam*) in obedience to Allaah and he disobeys him in (what entails) disobedience to Allaah, for verily there is no obedience to the creation in disobedience to Allaah."[1]

Shaikh Saalih ibn 'Uthaimeen (حفظه الله تعالى) said, when affirming that offering advice to the rulers is something that is done in secret and not openly and he quoted some evidences for that, and amongst them was this *hadeeth*[2], he said, "So when speaking about the king by backbiting, giving him advice in the open and publicising (his faults), when that is (but) humiliation of him, that humiliation for which Allaah has threatened the one who does it

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[1] *As-Sailal-Jarraar*, 4/556.

[2] Referring to the *hadeeth* which has already preceded above, Ziyaad ibn Kusaib al-Adawiyy said, "I was with Aboo Bakrah beneath the *minbar* (pulpit) of Ibn 'Aamir. He was giving a speech and was wearing a fine garment. So Aboo Bilaal said, 'Look at our *ameer* wearing the garment of the disobedient.' Then Aboo Bakrah said, 'Be silent. I heard the Messenger of Allaah (ﷺ) say, *'Whoever demeans the sultaan (ruler) of Allaah upon the earth Allaah will humiliate him.'*"

with humiliation and debasement, then there is no doubt that it is obligatory to carefully observe what we have mentioned – that he should desire to give advice in secret and other such things. (This being) for the ones who are capable of advising them, from among the scholars, those who visit them and mix with them and by whose advice they find benefit, as opposed to those besides the (scholars) ..." up until he said, "... for openly opposing the ruler (*sultaan*) in that which is not from the necessities of the religion, and rejecting that (openly) in the gatherings, in the mosques and in the ranks and other places of admonition and other such things, then that is not advice at all. So do not be deceived by the one who does that, even if it is with good intention, for verily, that is in opposition to what the *Salafus-Saalih*, those who are to be followed, were upon – and your guidance is in Allaah's control."[1]

And this is an affair in which there is unanimous agreement between those firmly rooted in knowledge and guidance from among the leading scholars of the *Salaf* of the *ummah* as has already preceded, and from Allaah is all aid sought."[2]

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[1] In *Maqaasidul-Islaam*, p. 393.

[2] Refer to the book *Mu'aamalatul-Hukkaami fee Daw'il-Kitaabi was-Sunnah* by Shaikh 'Abdus-Salaam ibn Barjas ibn Naasir Aal 'Abdul-Kareem for an excellent and comprehensive coverage of this topic.

CHAPTER SIX

THE DISTINGUISHING SIGNS OF AHLUS-SUNNAH[1]

Aboo 'Uthmaan as-Saaboonee (d.449H) (رحمه الله تعالى) said, "And one of the distinguishing signs of *Ahlus-Sunnah* is their love for the Imaams of the *Sunanah*, its Scholars, its helpers, and its close allies, and their hatred for the leaders of innovation who call to the Hell-Fire and who direct their associates and companions to the home of torment and destruction. Allaah, the Sublime, has adorned the hearts of *Ahlus-Sunnah* and the light of their hearts with love for the Scholars of the *Sunnah*, as a bounty from Him, Whose Magnificence is perfect and sublime.

Al-Haakim Aboo 'Abdullaah al-Haafidh, may Allaah make him and us reside in Paradise, informed us: Muhammad ibn Ibraaheem ibn al-Fadl al-Muzakkee narrated to us: Ahmad ibn Salamah (said): Aboo Rajaa Qutaibah ibn Sa'eed read his *Kitaabul-Eemaan* to us, and at the end of it there occurred, "So when you see a man loving Sufyaan ath-Thawree, Maalik ibn Anas, al-Awzaa'ee, Shu'bah, Ibn al-Mubaarak, Abul-Ahwas, Shareek, Wakee', Yahyaa ibn Sa'eed and 'Abdur-Rahmaan ibn Mahdee, then know that he is a person of the *Sunnah*." Ahmad ibn Salamah (رحمه الله تعالى) said, "Then I added, underneath that in my script, '... and Yahyaa (ibn Yahyaa), Ahmad ibn Hanbal, Ishaaq (ibn Ibraaheem) ibn Raahawaaih ...' When we stopped at this passage (of the book) the people of Neesaaboor looked at us and he (Qutaibah) said, "Those people hate Yahyaa

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[1] From the treatise of Aboo 'Uthmaan as-Saaboonee (d. 449H), entitled, *'Aqeedatus-Salaf wa Ashaabul-Hadeeth*, pp. 108-117, one of the many monumental works which have preserved, clarified and propounded the *'aqeedah* (belief) of the *Salafus-Saalih*.

ibn Yahyaa." So we said, "What is Yahyaa ibn Yahyaa?" He said, "A righteous man, Imaam of the Muslims. And Ishaaq ibn Ibraaheem is an Imaam (of the Muslims) – and in my estimation Ahmad ibn Hanbal is greater than all of those whom I have mentioned."

And I met those whom Qutaibah (رحمه الله تعالى) mentioned (about whom he said) that whoever loves them then he is a person of the *Sunnah*, from among the Scholars of *Ahlul-Hadeeth*, whose model they emulate, by whose guidance they seek to guide themselves and in whose group and rank they count themselves. And in following the narrations (and sayings of these scholars) they find (i.e., are led to) another group of (righteous scholars), amongst them: Muhammad ibn Idrees ash-Shaafi'ee, Sa'eed ibn Jubair, az-Zuhree, ash-Sha'bee, at-Taimee and those after them such as al-Laith ibn Sa'd (al-Misree), al-Awzaa'ee, Sufyaan ibn 'Uyainah al-Hilaalee, Hammaad ibn Salamah, Hammaad ibn Zaid, Yoonus ibn 'Ubaid, Ayyoob as-Sakhtiyaanee, Ibn 'Awn and those similar to them. Then after them, the likes of Yazeed ibn Haaroon (al-Waasitee), 'Abdur-Razzaaq (ibn Hammaam as-San'aanee), Jareer ibn 'Abdul-Hameed (ad-Dabbee) and then those after them such as Muhammad ibn Yahyaa adh-Dhuhlee, Muhammad ibn Ismaa'eel al-Bukhaaree, Muslim ibn al-Hajjaaj al-Qushairee, Aboo Daawood as-Sijistaanee, Aboo Zur'ah ar-Raazee, Aboo Haatim (ar-Raazee) and his son, and Muhammad ibn Muslim ibn Waarah (ar-Raazee), Muhammad ibn Aslam at-Toosee, (Aboo Sa'eed) 'Uthmaan ibn Sa'eed ad-Daarimee (as-Sijzee) and (Imaam) Muhammad ibn Ishaaq ibn Khuzaimah (an-Neesaabooree), the one who used to be called 'Imaam of the Scholars,' and al-Muqirree was the Imaam of the Scholars during his era and time, and Aboo Ya'qoob Ishaaq ibn Ismaa'eel al-Bustee, (al-Hasan ibn Sufyaan al-Faswee) – and my grandfather by way of my father, Aboo Sa'eed Yahyaa ibn Mansoor az-Zaahid al-Harawee and (Aboo Haatim) 'Adee ibn Hamdawaih

as-Saaboonee and his two sons, the Swords of the *Sunnah*, 'Abdullaah as-Saaboonee and Aboo 'Abdur-Rahmaan as-Saaboonee and others besides them from the Scholars of the *Sunnah*, who hold fast to it, aid it, call to it and are the most gentle with and compliant to it.

And these sentences (i.e., the aforementioned *'aqeedah*) which have been affirmed in this book constituted the *'aqeedah* of all of them. They never differed with each other about (a single matter from) it. Rather, they (unanimously) agreed upon it (and it has never been established about any one of them that he was pleased with whatever opposed it).

And along with that they (unanimously) agreed with their saying about the *Ahlul-Bid'ah* – that they should be subdued, humiliated and disgraced, banished and driven away. That (one must) keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them."

And the *Ustaadh* and Imaam (i.e., Aboo 'Uthmaan) (رحمه الله تعالى) said, "And I, by the Grace of Allaah, the Mighty and Majestic, am a follower of their narrations, seeking illumination by their lights (and I) advise my brothers and my companions that they should not slip away from their sign-post and that they should not follow other than their sayings. That they should not occupy themselves with these newly-invented matters from among the innovations, which have become widespread amongst the Muslims (and likewise the detestable things which) have appeared and become popular (amongst the people). And if a single-one of these matters appeared upon the tongue of anyone in the time of those Scholars, then they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing.

Let not my brothers, may Allaah protect them, be deceived by the abundance of the *Ahlul-Bid'ah* (the People of Innovation) and their large numbers (for verily, the abudance of the people of falsehood and the small number of the people of truth is a sign of the approach of the Day of Truth), since the Chosen Messenger (ﷺ) said, *"Indeed, amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread."*[1]

(And knowledge is the *Sunnah* and ignorance is *bid'ah*. And he (ﷺ) said), *"Verily, eemaan will retreat to Madeenah as a snake retreats into its burrow."*[2] And he (ﷺ) said, "The Hour will not be established ... ...[3] the earth anyone who says, Allaah."[4]

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[1] It is reported from the *hadeeth* of Anas (رضي الله عنه) in *marfoo'* form with the wording, *"From among the signs of the Hour is that the knowledge will be raised and ignorance will become widespread."* Reported by at-Tayaaleesee, no. 101, Ahmad, 3/98, 176, 273 and 289, Bukhaaree in his *Saheeh*, 1/178, 9/330, 10/30 and 12/113-114, Muslim, 4/2056, at-Tirmidhee, no. 2205 and Ibn Maajah declared it *saheeh*, no. 4045 and it is also reported by others besides them.

[2] Reported by Ibn Abee Shaibah, 12/181, Ahmad, 2/286, Bukhaaree, 4/93, Muslim, 1/131, Ibn Maajah, no. 3111, Aboo 'Awaanah, 1/101 and Ibn Mandah in *Kitaabul-Eemaan*, no. 420 from Aboo Hurairah.

[3] Two words appear here which could not be deciphered by the checker of the treatise, Badrul-Badr, from the original manuscript.

[4] And the *hadeeth* mentioned here has been reported with the wording, *"The Hour will not be established until it is not said upon the earth, 'Allaah, Allaah ...'* and in another narration, *"... Laa ilaaha illallaah ..."* reported by Ahmad, 3/107, 201, 259 and 267, Muslim, 1/131, at-Tirmidhee, no. 2207 and Ibn Mandah who declared it *hasan*, nos. 447 and 449, Aboo 'Uwaanah, 1/101, al-Haakim, 4/494-495 and al-Baghawee, 15/89. And in another narration there occurs, *"The Hour will not be established upon anyone who says, 'Allaah, Allaah,'"* and in a narration, *"... Laa ilaaha illallaaha."*

And whoever holds fast to the *Sunnah* of the Messenger (ﷺ) (today), acts upon it, remains firm upon it and calls to it, his reward is more numerous and plentiful than the one who was upon this *'aqeedah* (i.e., the above-mentioned *'aqeedah*) at the beginnings of Islaam and faith. Since the Chosen Messenger (ﷺ) said, *"He will receive the reward of fifty (i.e., the one clinging to that which the Companions were upon, in the later times)."* So it was said, 'Fifty from amongst them?' He (ﷺ) replied, *"No, but rather, from amongst you (i.e., the Companions)."*[1]

(Aboo 'Uthmaan said), "I found in the book of the Shaikh, the Imaam, my grandfather, Aboo 'Abdullaah Muhammad ibn 'Adee Hamdawaih as-Saaboonee (رحمه الله تعالى), Abul-'Abbaas, al-Hasan ibn Sufyaan an-Nasawee informed us that al-'Abbaas ibn Sabeeh narrated to them (saying): 'Abdul-Jabbaar ibn Taahir narrated to us (saying): Ma'mar ibn Raashid narrated to me (saying): I heard Ibn Shihaab az-Zuhree saying, 'Teaching a *sunnah* is more superior than two-hundred years of worship."

Aboo Bakr Muhammad ibn 'Abdullaah ibn Muhammad ibn Zakariyyah ash-Shaybaanee (رحمه الله تعالى) informed us, saying: Abul-'Abbaas Muhammad ibn 'Abdur-Rahmaan ad-Daghoolee informed us, saying: "I heard Muhammad ibn Haatim al-Madhfaree saying: I heard 'Amr ibn Muhammad saying: Aboo Mu'aawiyah ad-Dareer was speaking to Haaroon ar-Rasheed, and he narrated to him the

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[1] The text of the *hadeeth* is, *"Verily, after you, there are days requiring patience. (In those days) the one who holds fast to that which you are upon has the reward of fifty amongst you ..."* to the end of the *hadeeth*. This *hadeeth* has been reported with its various routes by al-Marwazee in *As-Sunnah*, no. 35, at-Tabaraanee in *Al-Kabeer*, 17/117, Aboo Daawood, no. 3441, at-Tirmidhee, no. 3057 and Ibn Maajah who declared it *hasan*, no. 4014 and others.

hadeeth of Aboo Hurairah, *"Aadam and Moosaa had a dispute ..."*[1] so 'Alee ibn Ja'far said, "How can this be when there exists the gap (of time) between Aadam and Moosaa that (which) there is." He (i.e., the narrator) said, "So Haaroon jumped on account of it and said, "He is narrating to you from the Messenger and you oppose him by saying, 'How?' And he did not cease saying this until he calmed down and became silent."[2]

And in such a way, is it necessary for a person to honour and revere the narrations of the Messenger of Allaah (ﷺ). He should receive them with acceptance, submission and affirm their truthfulness. He should disown and criticise, in the most severe fashion, anyone who takes a path other than this path, which Haaroon ar-Rasheed took (رحمه الله تعالى) with the one who resists and opposes an authentic narration which he has heard, by saying, 'How?' seeking thereby to reject it and to distance himself from it, and who does not receive it with acceptance, in the way that everything which has been reported from the Messenger (ﷺ) should be accepted.

May Allaah, the Sublime, make us amongst those who listen to the Word and follow the best (thereof) and who hold fast, in this world, for the duration of their lives, to the Book and the *Sunnah*. And may He keep us away from the desires that lead astray, the opinions that waver, and the evils that cause humiliation, as a bounty and grace from Him.

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[1] Reported by Ahmad, 2/398, at-Tirmidhee, no. 2134, Aboo Sa'eed ad-Daarimee who declared it *hasan*, no. 293, Ibn Abee 'Aasim in his *As-Sunnah*, no. 140, Ibn Khuzaimah, pp. 55-57, 109 and 139, and an-Najaad, nos. 19, 20 and 25 from Aboo Hurairah and its *isnaad* is authentic.

[2] This narration has been reported by al-Fasawee, 2/181, and from him by al-Khateeb, 5/243, from another route and with a different wording. Its chain of narration is authentic.

CHAPTER SEVEN

THE DISTINGUISHING SIGNS OF AHLUL-BID'AH (THE PEOPLE OF INNOVATION)[1]

Aboo 'Uthmaan as-Saaboonee (d. 449H) (رحمه الله تعالى) said, "And the characteristics (resulting) from (the effects of) innovations upon their people are obvious and manifestly clear. The most apparent of their signs and characteristics is the severity of their enmity and hatred towards the Carriers of the narrations of the Prophet (ﷺ). Their disdain of them, their scorn of them (considering them to be valueless) and naming them with *Hashawiyyah* (Worthless People), *Jahalah* (the Ignorant), *Dhaahiriyyah* (Literalists) and *Mushabbihah* (those who liken Allaah to the creation). (And this), due to their belief (concerning) the narrations of the Prophet (ﷺ), that they are devoid of any knowledge and that the (real) knowledge is that which *Shaytaan* throws at them from the results of their corrupt intellects, the dark whisperings of their chests (i.e., souls), the false notions of their hearts (which are) empty of any goodness, their words and proofs which are devoid (of truth) and their unjustified and futile doubts:

أُولَٰئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ

They are the ones whom Allaah has cursed, so that He has made them deaf and blinded their sight.[2]

وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ

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[1] From the aforementioned book, *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* of Aboo 'Uthmaan as-Saaboonee, pp. 101-107.

[2] Soorah Muhammad (47):23.

And whomsoever Allaah disgraces, their is none to give honour. Verily, Allaah does whatever He wills.[1]

I heard al-Haakim Aboo 'Abdullaah al-Haafidh saying: I heard Aboo 'Alee al-Husain ibn 'Alee al-Haafidh saying: I heard Ja'far ibn Ahmad ibn Sinaan al-Waasitee saying: I heard Ahmad ibn Sinaan al-Qattaan say, "There is no innovator in (this) world except that he detests the *Ahlul-Hadeeth* (the People of *Hadeeth*). So when a man innovates (into the religion) the sweetness of the *hadeeth* is removed from his heart."[2]

And I heard al-Haakim (رَحِمَهُ اللهُ تَعَالَى) saying: I heard Abul-Husain Muhammad ibn Ahmad al-Hantalee of Baghdaad saying: I heard (Aboo Ismaa'eel) Muhammad ibn Ismaa'eel at-Tirmidhee saying, "I and Ahmad ibn al-Hasan at-Tirmidhee were with the Imaam of the *Deen*, Aboo 'Abdullaah Ahmad ibn Hanbal, and Ahmad ibn al-Hasan said to him, 'O Aboo 'Abdullaah, they mentioned the *Ashaabul-Hadeeth* (the People of *Hadeeth*) to Ibn Abee Qutaylah of Makkah, and he said, 'The *Ashaabul-Hadeeth* are an evil people.' So Imaam Ahmad stood and while shaking off the dust from his garment he said, '*Zindeeq, zindeeq, zindeeq* (heretical apostate),' (and he continued like this) until he entered his house."[3]

(He said), And I heard al-Haakim Aboo 'Abdullaah saying: I heard Aboo Nasr Ahmad ibn Sahl al-Faqeeh of Bukhaara saying: I heard

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[1] Soorah al-Hajj (22):18.

[2] This has been reported by al-Khateeb in *Sharf Ashaabil-Hadeeth*, p. 73 from the way of al-Husain ibn 'Alee and said, 'Its chain of narration is authentic.' Adh-Dhahabee also mentioned it in *At-Tadhkirah*, 2/521 and also in *As-Siyar*, 12/245.

[3] Al-Khateeb has reported this narration in *Sharf Ashaabil-Hadeeth*, p. 74, Ibn al-Jawzee in *Manaaqibal-Imaam Ahmaad*, p. 233, Ibn Abee Ya'laa in *Tabaqaatul-Hanaabilah*, 1/38/270 and adh-Dhahabee has mentioned it in *As-Siyar*, 11/299.

Aboo Nasr ibn Salaam al-Faqeeh saying, "There is nothing more severe (burdensome) upon the *Ahlul-Ilhaad* (the People of Deviation) and nothing is more detestable to them than listening to the *hadeeth* and its being mentioned with its chain of narrators."[1]

(He said), And I heard al-Haakim saying, "I heard Shaikh Aboo Bakr Ahmad ibn Ishaaq ibn Ayyoob al-Faqeeh while he was arguing with a man. Shaikh Aboo Bakr said, 'So and so narrated to us ...' and the man said to him, 'Enough of the one who narrated to us! Up until when will he narrate to us?!' So the Shaikh said to him, 'Stand up (and leave), O *Kaafir* (Disbeliever)! And it is not permissible for you, after this, to enter my house ever again.' Then he turned to us and said, 'I have never ever said to anyone, 'Do not enter my house,' except to this (man).'"[2]

And I heard (*al-Ustaadh*) Aboo Mansoor Muhammad ibn 'Abdullaah ibn Hamshaad, the Scholar, the *Zaahid* (Abstemious) (رحمه الله تعالى) saying: I heard Abul-Qaasim Ja'far ibn Ahmad al-Muqirree ar-Raazee saying: (The following) was read out to 'Abdur-Rahmaan ibn Aboo Haatim ar-Raazee while I was listening: I heard my father, and he meant by that, the Imaam in his city, Aboo Haatim Muhammad ibn Idrees al-Hantalee, ar-Raazee, saying, "The sign of *Ahlul-Bid'ah* (the People of Innovation) is that they attack those who cling to the narrations. The sign of the *Zanaadiqah* (the heretical apostates) is that they call *Ahlus-Sunnah* '*Hashawiyyah*' (the worthless ones) seeking to invalidate the narrations thereby. The sign of the *Qadariyyah* is that they call the *Ahlus-Sunnah* '*Mujbirah*' (those denying free-will for mankind and saying they are compelled to do their actions). The sign of the *Jahmiyyah* is that they call the *Ahlus-Sunnah* '*Mushabbihah*' (those who

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[1] Reported by al-Khateeb in *Sharf Ashaabil-Hadeeth*, pp. 73-74.

[2] Its chain of narration is authentic and as-Subkee has mentioned it in *At-Tabaqaat*, 3/10, by way of al-Haakim with a like meaning.

liken Allaah to the creation). And the sign of the *Raafidah* is that they call those who cling to the narrations '*Naabitah*' and '*Naasibah*'"[1] [2]

(Aboo 'Uthmaan) said, "I say: all of that is partisanship and their is no name to be given to *Ahlus-Sunnah* except one – and that is *Ahlul-Hadeeth* (the People of *Hadeeth*). (And) I say: I have seen that the *Ahlul-Bid'ah* (the People of Innovation), with respect to these names, which they have named the *Ahlus-Sunnah* with, (and not a single one of them befits them, a bounty and grace from Allaah), have behaved with them (i.e., with the *Ahlus-Sunnah*) in the same manner as the way (taken by) the *Mushrikoon* (pagans), (may Allaah curse them), with the Messenger of Allaah (ﷺ). They divided (the various sayings) amongst themselves (to accuse him with). So some of them called him a magician. Others called him a soothsayer. Others called him a madman. Others called him someone put to trial and others called him a fabricator, a forger, a liar. Yet the Prophet (ﷺ) was far removed and free from all those vices and he was nothing but a messenger, a chosen one, a prophet. Allaah, the Mighty and Majestic said:

انظُرْ
كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا

See how they coin similitudes for you, so they have gone astray and are not able to find a (Right) Path.[3]

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[1] Those having a hatred for 'Alee (رضي الله عنه) and his offspring.

[2] Ibn Abee Haatim mentioned it in his *Aslus-Sunnah wal'tiqaadud-Deen*. It was also printed in *Majallah al-Jaami'atul-Islaamiyyah* (Ramadaan edition, 1403H). Also Laalikaa'ee reported it in his *Usoolul-I'tiqaad*, 2/179 and adh-Dhahabee quoted it from al-Laalikaa'ee in his *Al-'Uluww*, p. 139.

[3] Soorah al-Furqaan (25):9.

(And) likewise, the Innovators, may Allaah forsake them, have divided (the various sayings) amongst themselves (to accuse) the carriers of his (the Messenger's) narrations, and the transmitters of his narrations and the reporters of his *ahaadeeth*. Those who guide themselves by him and who seek guidance from his *Sunnah* (known as the *Ashaabul-Hadeeth*). So some of them have called them '*Hashawiyyah*' and others have called them '*Mushabbihah*' and others have called them '*Naabitah*' and others have called them '*Naasibah*' and others have called them '*Jabariyyah.*'

Yet, the *Ashaabul-Hadeeth* are safe and secure from these blameworthy characterstics, (they) are free, pure and unblemished. And they are but illuminated adherents of the *Sunnah* (*Ahlus-Sunnah*), a well-pleasing (model of) behaviour, straight and levelled paths (of truth and guidance), and far-reaching and strong proofs. Allaah, whose Magnificence is great and sublime, has granted them success in following His Book, His Revelation and His Speech, (in following the closest to Him among His Friends), in seeking to guide themselves by His Messenger (ﷺ) and by his narrations in which he has commanded his *Ummah* with the best and just of sayings and actions and has forbidden them from the evil sayings and actions. He (Allaah) has supported them in clinging tightly to his (ﷺ) way and behaviour and in guiding themselves by (fulfilling) the requirements of his *Sunnah*. He, Allaah, has made them from among the followers of His closest Friends ...[1] has honoured them and strengthened them upon it. And He has opened and expanded their breasts towards loving him (i.e., the Prophet) and loving the Scholars of his *Sharee'ah* and the Scholars

[1] A word occurs here which could not be deciphered by the checker of the manuscript.

of his *ummah*. And whoever loves a people then he will be with them on the Day of Judgement due to the ruling (in the saying) of Allaah's Messenger (ﷺ), *"A man will be with the one whom he loves."*[1]

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[1] An authentic saying of the Prophet (ﷺ), reported from a number of Companions which reaches the level of *mutawaatir*, amongst them:

(i) Anas ibn Maalik, reported by Ahmad in his *Musnad*, Bukhaaree in his *Saheeh*, Muslim, Aboo Daawood, Tirmidhee and others.

(ii) 'Abdullaah ibn Mas'ood, reported by Ahmad in his *Musnad*, Bukhaaree, Muslim, and at-Tabaraanee in *As-Sagheer*.

(iii) Aboo Moosaa al-Ash'aree, reported by Ahmad, Bukhaaree, Muslim and Aboo Nu'aym and

(iv) Aboo Dharr, reported by Ahmad, Bukhaaree in *Adabal-Mufrad*, Aboo Daawood, ad-Daarimee and Ibn Hibbaan.

Chapter Eight

On the Prohibition of Sitting with People of Innovation Listening to them Arguing with them To Abandon them and those who Associate with them

The Messenger of Allaah (ﷺ) said, *"Whoever innovates or accomodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind."*[1]

Qaadee Aboo Ya'laa (d. 333H) said, "There is concensus (*Ijmaa'*) among the *Sahaabah* and the *Taabi'een* as regards dissociating and cutting-off from the Innovators."[2]

Al-Qurtubee (d. 671H) said, "And when avoiding the people of sin has been established, as we have just explained, then avoiding the People of Innovations and Desires is foremost (i.e., more befitting)."[3]

Al-Baghawee (d. 535H) said, "And the *Sahaabah*, the *Taabi'een*, their successors and the Scholars of the *Sunnah* passed away while they were upon this, united and unanimously agreed upon having enmity towards the People of Innovation and fleeing from them."[4]

Al-Baghawee also said, "And the Prophet (ﷺ) has informed about the splitting of this *Ummah* and the appearance of desires and innovations within it. And he ruled that deliverance would

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[1] Reported by Bukhaaree, 12/41 and Muslim, 9/140.

[2] *Hajarul-Mubtadi'*, p. 32.

[3] *Tafseerul-Qurtubee*, 5/418.

[4] *Sharhus-Sunnah*, 1/227.

be for the one who followed his *Sunnah* and the *Sunnah* of his Companions (رضي الله عنهم). Therefore, it is necessary for the Muslim, when he sees a man engaging himself with anything from the desires and innovations, believing in them, or belittling anything from the *Sunnah*, that he flees from him, disowns him and leaves him – dead or alive. So he does not give *salaam* to him when he meets him and nor does he respond to him if he salutes first (and he should continue doing this) until this person abandons his innovation and returns to the truth."[1]

Ibn Qudaamah (d. 620H) said, "The *Salaf* used to forbid sitting with the People of Innovations, looking into their books and listening to their words."[2]

Imaam al-Laalikaa'ee (d. 418H) said in *Sharh Usoolil-Itiqaad*, 1/114, "What is related from the Prophet (ﷺ) with regards to the prohibition of debating with the Innovators." Aboo Daawood (d. 275H) has a chapter in his *Sunan*, 4/197, "Chapter: Turning away from the Innovators and having hatred for them." Al-Bayhaqee (d. 458H) said in *Al-I'tiqaad*, p. 236, "Chapter: Prohibition of Sitting with the Innovators." Imaam an-Nawawee (d. 676H) mentions in *Al-Adhkaar*, p. 323, "Chapter: Disassociating from the People of Innovation and the People of Sin."

Ibn 'Abbaas (d. 68H) said, "Indeed the most detestable of things to Allaah are the innovations."[3] Al-Hasan al-Basree (d. 110H) said, "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them."[4]

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[1] *Sharhus-Sunnah*, 1/224.

[2] *Al-Aadaabus-Sharee'ah*, 1/263.

[3] Reported by al-Bayhaqee in *As-Sunan al-Kubraa*, 4/316.

[4] Reported by ad-Daarimee in his *Sunan*, 1/121 and al-Laalikaa'ee, no. 240.

Al-Fudayl ibn 'Iyaad (d. 187H) said, "I met the best of people, all of them people of the *Sunnah* and they used to forbid accompanying the people of innovation."[1] Ibraaheem ibn Maysarah (d.132H) said, "Whoever honours an innovator has aided in the destruction of Islam."[2] Sufyaan ath-Thawree (d. 161H) said, "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation."[3] Imaam Maalik (d. 179H) said, "How evil are the people of innovation, we do not give them *salaam*."[4]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation."[5]

Al-Layth ibn Sa'd (d. 175H) said, "If I saw a person of desires (i.e., innovations) walking upon the water I would not accept from him." So Imaam ash-Shaafi'ee then said, "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him."[6]

Ath-Thaabit ibn al-Ajlaan said, "I met Anas ibn Maalik, Ibn al-Musayyab, al-Hasan al-Basree, Sa'eed ibn Jubair, ash-Sha'bee,

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[1] Reported by al-Laalikaa'ee in *Sharth Usoolil-I'tiqaad*, no. 267.

[2] Reported by al-Laalikaa'ee, 1/39.

[3] Reported by Aboo Nu'aym in *Al-Hilyah*, 7/26 and Ibn Battah, no. 444.

[4] Reported by al-Baghawee in *Sharhus-Sunnah*, 1/234.

[5] Reported by al-Laalikaa'ee, no. 1149.

[6] Reported by as-Suyooti in *Al-Amr bil-Ittibaa' wan-Nahee 'anil-Ibtidaa'*.

Ibraaheem an-Nakha'ee, Ataa' ibn Abee Ribaah, Taawoos, Mujaahid, 'Abdullaah ibn Abee Mulaikah, az-Zuhree, Makhool, al-Qaasim Aboo 'Abdur-Rahmaan, Ataa' al-Khurasaanee, Thaabit al-Bunaanee, al-Hakam ibn 'Utbah, Ayyoob as-Sakhtiyaanee, Hammaad ibn Muhammad ibn Seereen, Aboo 'Aamir - and he had actually met Aboo Bakr as-Siddeeq (رضي الله عنه), Yazeed ar-Riqaashee, and Sulaimaan ibn Moosaa – all of them were ordering me (to hold on to) the *Jamaa'ah* and forbidding me from the People of Desires (i.e., Innovators)."[1]

Sa'eed ibn 'Aamir said, "I heard my grandfather, Ismaa'eel ibn Khaarijah speaking, saying, "Two men from the People of Desires came to Muhammad ibn Seereen (d. 110H) and said, 'O Aboo Bakr, can we narrate to you a *hadeeth*?' He said, 'No.' They said, 'Then can we recite an *aayah* to you?' He said, 'No. Either you stand (and leave) or I will stand (and leave).' So the two men stood and left. Some of the people said to him, 'What harm would it do to you if they recited an *aayah*?' He said, 'I disliked that they read an *aayah* to me and then distort it, so that this falls into my heart.'[2]

Al-Awzaa'ee (d. 157H) reportes from Yahyaa ibn Katheer (d. 129H) that he said, "If you meet a person of innovation along the path, then take a path other than it."[3]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "If a man comes to a person to consult him and he directs him to an innovator, then he has made a deception of Islaam. Beware of going to a person of innovation for they divert (people) from the truth."[4]

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[1] *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 239.

[2] Ibid., no. 242.

[3] Ibid., no. 259.

[4] Ibid., no. 261.

Ismaa'eel at-Toosee said, "Ibn al-Mubaarak said to me, 'Let your company be the poor and needy and beware of sitting with a person of innovation.'"[1] Al-Fudayl ibn 'Iyaad said, "Do not sit with a person of innovation – for I fear that curses will descend upon you."[2] Aboo Qilaabah (d. 104H) said, "Do not sit with them, do not mix with them for I fear that they will immerse you in their misguidance and confuse you in much of what you know."[3]

Al-Fudayl ibn 'Iyaad said, "Do not sit with a person of innovation. Allaah as rendered his actions futile and has taken the light of Islaam from his heart."[4] He also said, "Do not feel safe about your *deen* with a person of innovation. Do not consult him in your affairs and do not sit with him, for whoever sits with a person of innovation Allaah will make him inherit blindness."[5] And he said, "Verily, Allaah has angels who look for the gatherings in which remembrance is made, so look and see with whom is your sitting. Let it not be with a person of innovation for Allaah does not look at them. And a sign of hypocrisy is that a man stands and sits with a person of innovation."[6]

Ibn Battah (d. 387H) reported from 'Abdullaah ibn as-Sariyy who said, "It is not the *Sunnah* with us, that the People of Desires should be argued with, but the *Sunnah* with us, is that we do not talk to a single one of them."[7] He also reported from Hanbal ibn Ishaaq ibn Hanbal that he said, "A man wrote a book to Aboo

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[1] *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 260.

[2] Ibid., no. 262.

[3] Ibid., no. 244.

[4] Ibid., no. 263.

[5] Ibid., no. 264.

[6] Ibid., no. 265.

[7] Reported by Ibn Battah in *Al-Ibaanah*, 2/365-366.

'Abdullaah (Imaam Ahmad) (رحمه الله تعالى) seeking permission to write a book in which the refutation against the People of Innovation is explained and for meeting with the people of theological rhetoric (*Ahlul-kalaam*) to dispute with them and to present arguments to them. So Aboo 'Abdullaah wrote a book back to him saying in it, 'That which we used to hear and found whomever we met from the People of Knowledge upon, is that they used to detest speaking and sitting with the People of Deviation. The affair lies in submitting to and stopping at whatever is in the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ), not in sitting with the People of Deviation and Innovation, seeking thereby to refute them, for they will only confuse you and they themselves do not return. So safety, if Allaah wills, is in abandoning sitting with them and not disputing with them regarding their innovations."[1]

Al-Fudayl ibn 'Iyaad (d. 187H) said, "It is not possible for a person of the *Sunnah* to support a person of innovation except out of hypocrisy."[2] 'Abdullaah ibn 'Umar as-Sarkhasee, the Scholar of Khazar, said, "I ate with a person of innovation and that reached Ibn al-Mubaarak who said, 'I never spoke to him for thirty days.'"[3]

Aboo Daawood as-Sijistaanee (d. 275) said, "I said to Aboo 'Abdullaah, Ahmad ibn Hanbal, 'If I see a man from the *Ahlus-Sunnah* sitting with a man from the people of innovation, should I abandon speaking to him?' He said, 'No. You should first inform him that the one whom you saw him with is a person of innovation. Either he will cease speaking to the innovator, so continue speaking to him, or if not, then regard him to be like him.'" Ibn Mas'ood said, "A person is like his friend."[4]

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[1] *Al-Ibaanah* of Ibn Battah, 1/44.

[2] *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 266.

[3] Ibid., no. 274.

[4] Reported by Ibn Abee Ya'laa in *Tabaqaatul-Hanaabilah*, 1/60.

Hammaad ibn Zaid (d. 179H) said, "I was with Ayyoob, Yoonus and Ibn 'Awn (when) 'Amr ibn 'Ubaid, and he was a *Mu'taziliyy*, passed by them and gave them *salaam* and stopped – but they did not return the *salaam* to him."[1]

When Sulaymaan at-Taymee (d. 143H) became ill he cried intensely and it was said to him, "What makes you cry, the apprehension of death?" He said, "No, but I passed by a *Qadariyy* and gave *salaam* to him – and I fear that my Lord will hold me to account for it."[2]

Muhammad ibn Ka'b al-Qurtubee said, "Do not sit with the People of *Qadar* (i.e., the *Qadariyyah*, those denying *Qadar*) and do not argue with them." And when Hammaad ibn Salamah (d. 167H) used to sit in a gathering he would say, "Whoever is a *Qadariyy*, let him stand and leave." Something similar to this has also been reported about Taawoos, Ayyoob, Sulaymaan at-Taymee, Yoonus ibn 'Ubaid and others. Al-Qaadee said, "And this is *Ijmaa'* (concensus) of the *Sahaabah* and the *Taabi'een* (i.e., regarding fleeing from the People of Innovation)."[3]

One of the Innovators asked Ayyoob as-Sakhtiyaanee (d. 131H), "O Aboo Bakr, may I ask you about a word?" He turned away and indicated with his hand, "No, not even half a word."[4] Ibn 'Awn (d. 150H) said, "Whoever sits with an innovator is worse than them."[5]

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[1] *Meezaanul-I'tidaal*, 3/274.

[2] Reported by Aboo Nu'aym in *Al-Hilyah*, 3/32 and Ibn al-Jawzee in *Talbees-Iblees*, pp. 13-14.

[3] *Al-Aadaabush-Sharee'ah*, 1/232.

[4] *Fathul-Qadeer* of ash-Shawkaanee, 2/128.

[5] Ibn Battah in *Al-Ibaanatul-Kubraa*, no. 446.

Ibn Haanee an-Neesaabooree said, "I witnessed Aboo 'Abdullaah, meaning Imaam Ahmad, on his way to the mosque and a man from the sceptics (innovators) gave him *salaam*. He did not return *salaam* to him and the man gave him *salaam* again. Imaam Ahmad pushed him away and did not return *salaam* to him."[1] Aboo 'Uthmaan as-Saaboonee (d. 449H) said, "And they avoid the People of Innovation and Misguidance, having enmity for the People of Desires and Ignorance. They hate the People of Innovation who introduce into the *Deen* that which is not from it. They do not love them, they do not accompany them, they do not listen to their words, nor sit with them or argue or dispute with them regarding the *Deen*. And they protect their ears from listening to their falsehoods, which if they pass by the ears and settle in the hearts, harm the hearts and bring corrupt ideas and whisperings upon them."[2]

Abul-Jawzaa[3] (d. 83H) said, "That apes and pigs live next to me is more loved by me than if one of them (i.e., People of Desires) lives next to me."[4]

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[1] *Masaa'il Imaam Ahmad* of Ibn Haanee an-Neesaabooree, 2/153.

[2] *'Aqeedatus-Salaf wa Ashaabil-Hadeeth*, p. 99.

[3] He was Aws ibn 'Abdullaah ar-Raba'ee, al-Basree, one of the great scholars. He narrated from 'Aa'ishah, Ibn 'Abbaas and 'Abdullaah ibn 'Amr ibn al-'Aas. He was one of the worshippers who stood up to al-Hajjaaj, and it is said that he was killed on the day of *'al-Jamaajim'* (skulls). Hammaad ibn Zayd reports from 'Amr ibn Maalik (who said), "I heard Abul-Jawzaa say, 'I have never cursed anything, nor ate anything that had been cursed, nor harmed anyone ever,'" and from him that he said "I have never argued with anyone, ever." And Abul-Jawzaa was extremely strong: Nooh ibn Qays reports from Sulaymaan ar-Raba'ee who said, "Abul-Jawzaa used to fast continuously for a week, and then seize hold of a young mans arm and almost break it." Taken from *As-Siyar*, vol. 4, pp. 371-372. He also said, "That I should sit with pigs is more beloved to me than that I should sit with anyone from the innovated sects," reported in *Al-Hilyah*, 3/78 and Ibn Sa'd, 7/224. He died in 83H, *At-Taqreeb* and *Al-Kaashif*. (A.T.)

[4] *Sharh Usoolul-I'tiqaad*, 1/131.

Chapter Nine

On the Necessity of Accepting the Ahaadeeth Reported by Reliable and Trustworthy Narrators Mentioning the Attributes of Allaah A Refutation against the Rationalist School of Thought[1]

The Pious Predecessors have a distinguished methodology in affirming the matters of belief and refuting innovations. This is manifest in their books and in the narrations that have been reported from them and this methodology is:

(i) Making the Qur'aan and the authentic *Sunnah* the judge in every matter from among the matters of *'aqeedah* (belief) without rejecting anything from them both or seeking to explain anything away from them (*ta'weel*).

(ii) Taking and accepting what has been narrated from the Companions in explanation of the matters of the religion generally, and in the matters of *'aqeedah* specifically.

(iii) Not indulging in discussions and arguing about the matters of belief in such areas for which there is no place for the intellect.

(iv) Not arguing with the People of Innovation, sitting with them, listening to their words or presenting and explaining their doubts (to others).

(v) Being eager to unite the Muslims into one group and to unify their word.

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[1] From Ahmad Sa'd Hamdaan's introduction to al-Laalikaa'ees *Sharh Usool ul-I'tiqaad*, 1/53-55 with modifications and additions.

This is the methodology of the *Salaf* in establishing the Islamic *'aqeedah* in refuting the People of Innovation.

As for citing the Qur'aan as evidence then this is a matter which is agreed upon by all those who attach themselves to Islaam save those with a rationalist inclination. They explain away many of the *ayahs* which mention the Attributes of Allaah, (with) other than their apparent meanings. As for the *Ahlus-Sunnah* then they carry them upon their apparent meanings and do not explain anything away from them.

The 'Shaikh' of the *Mu'tazilah*, al-Qaadee 'Abdul-Jabbaar, said, "When there are *ayahs* in the Qur'aan whose apparent meaning necessitates *tashbeeh* (resemblance to the creation) it is obligatory to interpret them (*ta'weel*) because words can carry (many) meanings whereas the proof (derived) by the intellect is far from carrying other possible (meanings)."[1] This is the methodology of the *Mu'tazilah* regarding the Attributes of Allaah. As for the *Ahlus-Sunnah* then they carry them upon their apparent meanings and do not explain anything away from them.[2]

Regarding the citation of the *Sunnah* as evidence, there is contention between the *Ahlus-Sunnah* and the people of rationalist inclination. The *Ahlus-Sunnah* use as evidence whatever has been reported from the Messenger of Allaah (ﷺ) from the authentic *ahaadeeth* and they do not reject any of them or seek to explain them away. And this methodology is made clear in the following narrations reported from the *Salaf*.

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[1] *Al-Muheet bit-Takhleef*, p. 200.

[2] See Chapter Four.

The Imaam of the *Sunnah*, Ahmad ibn Hanbal said regarding the *ahaadeeth* of the *Sifaat* (Allaah's Attributes), "We have faith in them, we affirm them and we do not reject a single one of them if they are with chains of narration containing reliable and trustworthy reporters (*asaaneed suhhaah*)."[1] He also said about the *ahaadeeth* of the *Ru'yah* (the Believer's seeing of Allaah on the Day of Judgement), "They are *ahaadeeth* of reliable and trustworthy narrators (*ahaadeeth suhhaah*), we have faith in them and we establish (ourselves upon them). And whenever (a *hadeeth*) is reported from the Prophet (ﷺ) with good chains of narration we have faith in it and establish ourselves upon it."[2]

Sufyaan ibn 'Uyainah (d. 197H) said about the *ahaadeeth* of the *Ru'yah*, "They are true. We report them in the manner we have heard them, from those in whom we place our trust and are pleased with."[3]

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H) was asked about some of the *ahaadeeth* mentioning the Attributes of Allaah so he said, "Verily, these *ahaadeeth* – the reliable and trustworthy narrators have reported them."[4]

Aboo 'Ubaid (al-Qaasim ibn Sallaam) (d. 224H) said about some of the *ahaadeeth* mentioning the Attributes of Allah, "These *ahaadeeth* in our estimation are true, the trustworthy and reliable reporters have narrated them, one from another (and so on)."[5]

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[1] *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 777.

[2] Ibid., no. 889.

[3] Ibid., no. 877 and *As-Sunnah* of 'Abdullah ibn Ahmad, no. 40.

[4] *Sharh Usoolul-I'tiqaad* of al-Laalikaa'ee, no. 741.

[5] Ibid., no. 928.

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of Aboo Haneefah said, "All the Fuqahaa, from the east to the west are agreed upon, (the obligation of) having faith in the Qur'aan and the *ahaadeeth* which the reliable and trustworthy narrators have come with from the Messenger of Allaah (ﷺ) in describing the Lord, the Mighty and the Majestic, without explaining them (*tafseer*) or likening them to the creation (*tashbeeh*). So whoever explains anything from them today, then he has departed from that which the Prophet (ﷺ) and his Companions were upon. For verily, they did not explain them but they gave verdicts with whatever is in the Book and the *Sunnah* and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the *Jamaa'ah* since he (Jahm) describes Him (Allaah) with nothingness."[1]

'Abdullah ibn al-'Awwaam said, "Shareek ibn 'Abdullaah (d. 177H) came to us and we said, 'There are a people who reject these *ahaadeeth*: *'Verily, Allaah descends to the lowest heaven ...'* and the (*hadeeth*) of the Vision and others similar to these *ahaadeeth*.' So he said, 'Indeed, the one who came with the *Sunnah* in the prayer, the *zakaah*, and the Hajj is the one who came with these *ahaadeeth*. And indeed, we know of Allaah through these *ahaadeeth*.'"[2]

This is the methodology of the *Salaf* – acceptance of the authentic *ahaadeeth* as opposed to the weak and fabricated ones.

The people of rationalist inclination oppose this methodology of the *Salaf*, with respect to the use of the Prophetic *Sunnah* as evidence, and they reject the *Sunnah* even if it was authentic, but other than *mutawaatir*. They take (only) from what their intellects establish for them.

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[1] Reported by al-Laalikaa'ee in *Sharh Usoolil-I'tiqaad*, 3/432.

[2] Reported by 'Abdullah ibn Ahmad ibn Hanbal in *As-Sunnah*, 1/66.

As for taking the sayings of the Companions (رضي الله عنهم) and putting them before the sayings of those who came after them, then this is due to the excellence bestowed upon them on account of their being made to witness the revelation and the era of the Divine Inspiration. And also on account of the purity of their minds from the misguided innovations that appeared after them, and this is besides the enjoyment of the linguistic understanding of the texts of the *Sharee'ah* they had.

Not indulging in disputes with respect to matters of belief and making them points of open discussion (as being part of the *Salaf's* methodology) is due to their understanding and their certitude that the human intellect is incapable of knowing the unseen matters by itself, independently, and that the role of the intellect is merely to understand, to follow and believe in what the revelation has come with. Its role is not to challenge and oppose, since the revelation came as a balance (a criterion) between these opposing and varying intellects:

تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

(A Revelation) sent down by the All-Wise, Worthy of all praise.[1]

And finally, the Scholars of the *Salaf* detest argumentation with the People of Innovation and sitting with them. In fact they forbade even the mentioning and quotation of their doubts and explaining them to the people and this was due to their fear of the weakness of the one who quotes it, his incapability to refute it and render it futile and as a result of which, he is put to trial by it after he had heard or read it.

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[1] Soorah al-Fussilat (41):42.

In this there is a defence for the hearts of the Muslims and a protection for their minds and thoughts. This is in addition to it also being a means of humiliating the Innovators and a barrier against their opinions and their arrogation in not using the books of the *Salaf* for evaluating their deviant opinions. Among the narrations from the *Salaf* which make their methodology (with respect to the Innovators) clear are:

The saying of Sufyaan ath-Thawree (d. 161H), "Whoever hears an innovation, let him not inform his companions with it (so) that he does not throw it into their hearts (i.e., they become affected by it)."[1]

Ayyoob as-Sakhtiyaanee said (d. 131H), "You will not refute them with anything more severe than silence (i.e., do not argue with them)."[2]

'Abdullaah ibn as-Sariyy said, "It is not the *Sunnah* with us, that the People of Desires should be argued with, but the *Sunnah* with us, is that we do not talk to a single one of them."[3] Also the narration of Hanbal ibn Ishaaq which has preceded on page 168.

Ma'mar said, "The son of Taawoos (d. 104H) was sitting and a man from the *Mu'tazilah* came and began to speak. Taawoos placed his fingers in his ears and said, 'O my son! Place your fingers in your ears so that you do not hear anything of what he says, for this heart is weak (i.e., his son's.)' Then he said, 'O my son! Press you fingers harder, harder.' And he never stopped saying, 'Harder,' until the man stood and left.'"[4]

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[1] *Sharhus-Sunnah* of al-Baghawee, 1/227.

[2] *Al-Ibaanah* of Ibn Battah, 2/365-366.

[3] Ibid.

[4] Reported by al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad*, no. 248 with a different wording.

This then, is the methodology of the *Salaf* in the **affirmation** and **preservation** of their *'aqeedah* and this will become clear to the one who looks into their books, from the earliest to the later times.

CHAPTER TEN

THE 'AQEEDAH OF ABUL-ḤASAN AL-ASH'AREE AND A REFUTATION OF THE ASH'ARIYYAH[1]

The Scholars of the *Salaf* have exhibited an outstanding role in foiling the plans of the enemies of Islaam, with all their different sects and the varying doubts they propagate. The Islamic *'aqeedah* was put to trial in its very first period by the various *madhhabs* and new ideas which entered into it by way of philosophy and theological rhetoric.

The *Mu'tazilah* played a big role in distorting the texts of the *Sharee'ah* from the Qur'aan and the *Sunnah* and plotting against the Scholars of the *Salaf* and attacking their honour. The most famous of such plots is the trial of Imaam Ahmad ibn Hanbal (رحمه الله تعالى) who remained firm in that trial and in refuting their doubts and falsifying their falsehood, he and (likewise) the other Scholars of the *Salaf* of this *Ummah*, such as Imaam Bukhaaree, ad-Daarimee, Ibn Qutaibah, Ibn Mandah and others besides them.

And Abul-Hasan al-Ash'aree in the first part of his life, used to be a *Mu'tazilee* since he was brought up at the hands of Aboo 'Alee al-Jubaa'ee the 'Shaikh' of the *Mu'tazilah* of Basrah in his time. And Allaah willed goodness for Abul-Hasan al-Ash'aree and granted him success in taking from the Book and the *Sunnah* and abandoning the *madhhab* of the *Mu'tazilah*. Then he refuted the sophistry of the *Mu'tazilah*, exposed their falsehood, rendered futile

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[1] From the books *'I'tiqaad Ahlus-Sunnah Ashaabul-Hadeeth Sharh Jumlatu Maa Hakaahu 'Anhum Abul-Hasan al-A'shariyy wa Qarrarahu fee Maqaalaatihi'* and *'Adh-Dhabb 'an Abee Hasan al-Ash'aree.'*

their arguments with both textual evidence and by way of reason.[1] His books testify to that. He then remained, for a period, speaking in certain matters of belief, with the saying of Ibn Kullaab.[2] However, in the final stage of his life he was upon the *'aqeedah* of the *Salaf* and he spoke with what Imaam Ahmad spoke with (رَحِمَهُ اللهُ تَعَالَى) with respect to all the Attributes of Allaah. So he affirmed for Allaah whatever Allaah affirmed for Himself and whatever His Messenger (ﷺ) affirmed for Him in his *Sunnah*.

And this has been recorded in his book called *'Al-Ibaanah 'an Usoolid-Diyaanah.'* However, those who ascribed themselves to the *madhhab* of Abul-Hasan al-Ash'aree continued taking from the *madhhab* of Ibn Kullaab and passed it on to those who ascribed themselves to Abul-Hasan al-Ash'aree, generation after generation. The truth, however, is what the scholars testify to, those in whose honesty, integrity and impartiality there is no doubt – that the *'aqeedah* which Abul-Hasan al-Ash'aree held and worshipped Allaah with, is the *'aqeedah* which he has affirmed in his book *'Al-Ibaanah'* and that this was the last of his books in which the matter of his *'aqeedah* was settled.

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[1] Ibn Katheer said, "And al-Ash'aree was a *Mu'tazilee* but he repented from that (whilst) on top of the *minbar* (pulpit) in Basrah, and then he publicised the scandals/disgraces of the *Mu'tazilah*." *Al-Bidaayah wan-Nihaayah*, 7/178.

[2] He is 'Abdullaah ibn Sa'eed ibn Kullaab, al-Qattaan, al-Basree, the head of the *mutakallimoon* (people of theological rhetoric) of Basrah in his time. He is also the author of works in refutation of the *Mu'tazilah* but he sometimes agreed with them. He died some time after 240H, *As-Siyar*, 11/74. And Shaikhul-Islaam Ibn Taymiyyah said, "As for al-Haarith al-Muhaasibee, then he used to ascribe himself to the saying of Ibn Kullaab, therefore Ahmad (ibn Hanbal) ordered that he be deserted, and Ahmad used to warn against Ibn Kullaab and his followers." *Dar' at-Ta'aarudil-'Aql wan-Naql*, 2/6.

In the present time, many ascribe themselves to Abul-Hasan al-Ash'aree and call themselves *'Ash'ariyyah,'* claiming that they are holding fast to the *'aqeedah* he was upon, especially in the matters of the Attributes of Allaah. However, they have not taken the *'aqeedah* that he embraced at the end of his life and which is propounded in his two books *'Al-Ibaanah 'an Usoolid-Diyaanah'* and *'Al-Maqaalaatul-Islaamiyyeen.'*

What is even more strange is their claim that Abul-Hasan al-Ash'aree wrote his book *Al-Ibaanah* out of *taqiyah* (deception) and as an attempt to outwit the Hanbalees, fearing them for his life. It is well known that *taqiyah* is *nifaaq* (hypocrisy) and this blameworthy characteristic is something the common Muslim seeks to be free from, then how about a Muslim scholar?

And since this slander was an oppression and a clear forgery against him, a number of scholars, known to be possessors of knowledge and piety embarked upon explaining the truth. So they exposed the falsehood of those lies and slanders against this esteemed scholar and explained that *taqiyah* and *nifaaq* are not the characteristics of scholars, and that Abul-Hasan al-Ash'aree is far removed from that. And that everything which is in his books *Al-Ibaanah* and *Al-Maqaalaat* is what he believes and worships Allaah with. He said in *Al-Maqaalaat*, "And everything that they (i.e., the *Ahlul-Hadeeth*) spoke with, we speak with and go towards it."

Abul-Hasan al-Ash'aree also said in *Al-Maqaalaat*, "The summarisation of that which the People of *Hadeeth* and *Sunnah* are upon ..." and then he lists that which they were upon including therein:

"And that Allaah, the Sublime and Exalted, is upon (*'alaa*) His Throne just as He has said:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

***Ar-Rahmaan* has ascended (*istawaa*) the Throne.**[1]

And that He has two Hands, without asking how, just as He has said:

خَلَقْتُ بِيَدَيَّ

I created you with My (Two) Hands.[2]

and as He has said:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

But (both) His Hands are outstretched.[3]

And they affirm both Hearing and Seeing for Him and they do not negate that from Allaah as the *Mu'tazilah* have negated it. And they affirm the *ahaadeeth* which have come from the Messenger (ﷺ), *"Verily, Allaah descends to the lowest heaven and says, 'Is there anyone who seeks forgiveness ...'"* in the manner in which it has come from the Messenger of Allaah (ﷺ). And they see the necessity of following the *Salaf* from the Scholars of the Religion who do not innovate into their religion that for which Allaah has given no permission. And they say the Qur'aan is the Speech of Allaah, it is not created."

And he affirmed all of that which the *Salafus-Saalih* affirmed regarding the Attributes of Allaah and other matters of *'aqeedah* and finished by saying, "This is a summarisation of what they (the

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[1] Soorah Taa-Haa (20):5.

[2] Soorah Saad (38):75.

[3] Soorah al-Maa'idah (5):64.

People of the *Hadeeth* and the *Sunnah*) order with, employ and deem necessary (to believe). And everything that has been mentioned from their speech, we speak likewise and tend towards it." And whoever desires more can refer to his aforementioned books, *Al-Ibaanah* and *Al-Maqaalaat*.

As for those who have ascribed the book *Al-Ibaanah* to Abul-Hasan al-Ash'aree and have testified that it was his last book concerning *'aqeedah*, then they are numerous and amongst them are:

(i) Al-Haafidh Ibn 'Asaakir in *Tabyeen Kadhibul-Muftaree*, p. 152, which is a refutation of al-Ahwaazee who accused al-Ash'aree with *taqiyah* (deception).

(ii) Al-Bayhaqee in *Al-I'tiqaad*, p. 31.

(iii) Imaam adh-Dhahabee in *Al-'Uluww*, no. 276 and

(iv) Ibnul-'Imaad in *Shadhraatudh-Dhahab*, p. 303.

Furthermore, Abul-Qaasim 'Abdul-Malik ibn 'Eesaa ibn Darbaas[1] (d. 659H) in his book, *Adh-Dhabb 'an Abee Hasan al-Ash'aree*,

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[1] Ibn Darbaas, al-Qaadee Kamaalud-Deen Aboo Haamid Muhammad ibn Qaadee al-Qudaat, Sadrud-Deen, 'Abdul-Malik ibn 'Eesaa, al-Maaraanee, al-Misree, ash-Shaafi'ee, ad-Dareer, born in the year 576H. He studied and gave *fataawaa*, occupying himself (with learning). He heard from al-Buwaiseeree and al-Qaasim ibn Asaakir. He died in the month of *Shawaal* in the year 659H. See *Al-'Ibar*, 5/256 and *Shadhraatudh-Dhahab*, 5/299.

He said, commencing his book, *Adh-Dhabb 'an Aboo Hasan al-Ash'aree*, "To proceed. Know, O community of Brothers, may Allaah grant success to us and to you in the straight and upright Deen and guide us all to the Straight Path, that the book '*Al-Ibaanah 'an Usoolid-Diyaanah*,' which the Imaam Abul-Hasan 'Alee ibn Ismaa'eel al-Ash'aree authored, is the one in which his affair was settled with respect to that which he held as his *'aqeedah* and worshipped Allaah, the Sublime and Exalted, with, after his return from *I'tizaal* (the *madhhab* of the *Mu'tazilah*), by the Grace of Allaah and His Benevolence. And every saying (or treatise) which is ascribed to him now and which opposes that which is in *Al-Ibaanah*, then he turned back from →

mentions the People of Knowledge who have ascribed this book to Abul-Hasan al-Ash'aree and have testified to it being his *'aqeedah* which he embraced at the end of his life. He said, "And a group from the notable and outstanding Scholars from among the *Fuqahaa* (Jurists) of Islaam, the Scholars of the Cities, the *Huffaaz* (Preservers) of the *Hadeeth* and others besides have mentioned the book, have depended upon it, have affirmed that it belongs to Abul-Hasan al-Ash'aree (رحمه الله تعالى) have praised him on account of what he has mentioned therein, have declared him free from every innovation that has been ascribed to him and have quoted from him, from his work (i.e., *Usoolud-Diyaanah*) ..." then he mentions them and included amongst those whom he mentions are:

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that and declared himself to be innocent of it in front of Allaah, the Sublime. How can it be otherwise, when he stated in it the religion with which he worships Allaah, the Sublime, which he reports and (when he) establishes himself upon the way of the *Sahaabah*, the *Taabi'een* and the Scholars of *Hadeeth*, those who have passed, and the saying of Imaam Ahmad ibn Hanbal (رحمه الله تعالى). And that it (i.e., his religion) is that which the Book of Allaah and the *Sunnah* of His Messenger points to. Is it then permissible for it to be said that he turned back from that to other than it? To what exactly, did he turn back to, and which you can see (evidently)? Did he turn back from the Book of Allaah and the *Sunnah* of the Prophet of Allaah, to the opposite of that which the *Sahaabah*, the *Taabi'een* and the Scholars of *Hadeeth*, who have passed away, were upon? And with his knowledge that that was their *madhhab*? He narrated this (i.e., his *'aqeedah* in *Al-Ibaanah*) from them, and by my life, how can that which does not befit the common Muslims be ascribed to the Scholars of the Religion? Or can it be said that he was ignorant, during the passage of his life in which he explored the *madhaahib* and acquainted himself with the various sects, of what he was relating from the *Salaf* who have passed. This is something which a just person can never imagine and suspect, and none but an arrogant person and a profligate can hold this ..." And then he continues to mention those who have affirmed the ascription of the book *Al-Ibaanah* to Abul-Hasan al-Ash'aree as listed above. Refer to the book, *Adh-Dhabb 'an Abee Hasan al-Ash'aree*, checked and verified by 'Alee ibn Muhammad ibn Naasir al-Faqeehee, pp. 97-108.

(i) Al-Haafidh Aboo Bakr al-Bayhaqee[1]

(ii) Abul-Qaasim ibn 'Alee ibn al-Hasan ibn Hibatullaah (known as Ibn 'Asaakir)[2]

(iii) Al-Imaam, al-Haafidh, Abul-'Abbaas Ahmad ibn Thaabit at-Turqee[3]

(iv) Aboo 'Uthmaan, Ismaa'eel as-Saaboonee[4]

(v) Al-Imaam, al-Haafidh, Aboo Taahir as-Salafee[5]

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[1] He is the Imaam, the *Haafidh*, the *'Allaamah*, the Shaikh of Khurasaan, Aboo Bakr Ahmad ibn al-Husain ibn 'Alee ibn Moosaa, al-Khasroojardee, al-Bayhaqee, the author of many compilations. He was born in Sha'baan of the year 384H. Amongst his works are: *Al-Asmaa was-Sifaat*, 2 volumes, *As-Sunan al-Kubraa*, 10 volumes, *As-Sunan wal-Aathaar*, 4 volumes, *Shu'abul-Eemaan*, 2 volumes, *Dalaa'ilun-Nubuwwah*, 3 volumes, *Al-Mu'taqad*, 1 volume. Adh-Dhahabee has mentioned many of his other works. He died in the year 458H.

[2] Ibn 'Asaakir, al-Qaasim ibn 'Alee ibn al-Hasan ibn Hibatullaah, the esteemed *Haafidh* and *Muhaddith*, Aboo Muhammad Ibn 'Asaakir ad-Dimashqee. Born in the year 527H. He was a *Muhaddith* and a *Sadooq*. Ibn Nuqtah said about him, "*Thiqah*" (precise, reliable and trustworthy). He died in the year 600H. See *Tadhkiratul-Huffaadh*, 4/1367.

[3] Abul-'Abbaas Ahmad ibn Thaabit ibn Muhammad, at-Turqee, al-Asbahaanee. He was a *haafidh mutqin* (extremely precise in his memorisation). He heard (in Asbahaan) from Abul-Fadl al-Mutahhar ibn 'Abdul-Waahid, Abul-Qaasim al-Busree, Aboo 'Alee at-Tustaree and others besides them. See *Al-Lubaal fee Tahdheebil-Insaab*, 2/280.

[4] Aboo 'Uthmaan as-Saaboonee, Shaikhul-Islaam, Ismaa'eel ibn 'Abdur-Rahmaan an-Neesaapooree, *al-Waa'idh* (the admonisher), *al-Mufassir* (the exegete), *al-Musannif* (the author), one of the outstanding scholars. He narrated from Zaahir as-Sarkhasee. He died in the year 449H at the age of seventy-seven. He was the Shaikh of Khurasaan of his time. See *Al-'Ibar*, 3/219.

[5] Aboo Taahir as-Salafee, Ahmad ibn Muhammad ibn Ahmad, al-Haafidh al-Kabeer, al-Asbahaanee. He was *thiqah* (precise, reliable and trustworthy), a *haafidh* (preserver). He died in the year 576H at the age of one-hundred and six. See *Tadhkirat-Huffaadh*, 4/254.

(vi) *Imaamul-Qurraa*, Aboo 'Alee Hasan ibn 'Alee ibn Ibraaheem al-Faarisee[1]

(vii) Al-Imaam, *al-Faqeeh*, Abul-Fath Nasr al-Maqdisee[2]

(viii) *Al-Faqeeh*, Abul-Ma'aalee Majallee[3] and

(ix) Al-Haafidh Aboo Muhammad ibn 'Alee al-Baghdaadee[4]

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[1] Aboo 'Alee al-Ahwaazee, al-Hasan ibn 'Alee ibn Ibraaheem al-Muqri, the reciter of the people of ash-Shaam and author of many compilations. Born in the year 362H, he met many of the senior scholars of his region such as Abul-Faraj ash-Shanboodhee and 'Alee ibn al-Husain al-Ghadaayaree. He narrated *ahaadeeth* from Nasr al-Murjee and Mu'aafee al-Jareeree. He died in the year 446H. See *Shadhraatudh-Dhahab*, 3/274.

[2] Al-Faqeeh Nasr ibn Ibraaheem ibn Nasr, al-Maqdisee, an-Naabilisee, Abul-Fath az-Zaahid. The shaikh of the *Shaafi'iees* of Shaam and the author of many compilations. He was an Imaam and an outstanding scholar. A *muftee*, a *muhaddith*, a *haafidh*, a *zaahid*. He lived for more than eighty years and heard many *ahaadeeth*. He resided in Quds for a long duration and died on the Day of *Aashooraa* in 490H. See *Al-'Ibar*, 3/328.

[3] Majallee ibn Jamee', the *Qaadee* of the *Qaadees* of the lands of Misr, Abul-Ma'aalee al-Qurshee, al-Makhzoomee, ash-Shaafi'ee, the author of the book *'Adh-Dhakaa'ir fil-Madhhab.'* He died in *Dhul-Qa'dah* of the year 550H. See *Al-'Ibar*, 4/148.

[4] The author, Ibn Darbaas, said, "And amongst them is Aboo Muhammad ibn 'Alee al-Baghdaadee, the resident of Makkah, may Allaah guard it. I saw a manuscript of the book *Al-Ibaanah* with his writing from its beginning to its end. And at the end of it was what has just been mentioned. It was in the possession of our Shaikh, the Imaam, the head of the Scholars, the *Faqeeh*, the *Haafidh*, *al-'Allaamah*, Abul-Hasan ibn Mufaddal al-Maqdisee. I prepared my own manuscript from it and compared it after I had made another copy from what I found in the book of the Imaam Nasr al-Maqdisee at the Baitul-Maqdis, may Allaah protect it, and one of our companions presented it, in the precincts of Baitul-Maqdis, to one of those with high ranking among the *Jahmiyyah* who attributed the forged statement (of not writing *Al-Ibaanah*) to Abul-Hasan al-Ash'aree. But he rejected it and argued against it saying, 'We have never heard of it, and nor is it one of his works ...'" See *Adh-Dhabb 'an Abee Hasan al-Ash'aree*, pp. 130-131.

And each one of them has testified to specific details of the *'aqeedah* of Abul-Hasan al-Ash'aree, as contained and expounded in his final book *Al-Ibaanah*, and to its agreement with that of the *Salafus-Saalih*. As for the *Ash'ariyyah* of today then they are upon a way and path which Abul-Hasan al-Ash'aree declared himself free of in front of Allaah, and the scholars consider them to be other than *Ahlus-Sunnah wal-Jamaa'ah* but rather, in the midst of *Ahlul-Bid'ah wad-Dalaalah*.[1]

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[1] Shaikh Ibn Uthaimeen (جعله الله تعالى) said, "So, for example, the *Ash'arees* and the *Maatooreedees* are not considered from *Ahlus-Sunnah wal-Jamaa'ah* in this particular matter (i.e., concerning the Names and Attributes of Allaah). Rather, they oppose what the Prophet (ﷺ) and his Companions were upon with regards to accepting the Attributes of Allaah, the Most Perfect, upon their *haqeeqah* (real meaning). This is why, whoever says that *Ahlus-Sunnah* are three groups: the *Salafees*, the *Ash'arees* and the *Maatooreedees*, then such a person is indeed mistaken. Rather we say, 'How can all three be considered *Ahlus-Sunnah* and they differ with each other? What is there after Truth, except misguidance. How can they all be *Ahlus-Sunnah*, whilst each one of them refutes the other, this is not possible, except if it is possible to reconcile the opposites.' There is no doubt however, that one of them is truly *Ahlus-Sunnah* – but which one? Is it the *Ash'arees*, the *Maatooreedees* or the *Salafees*? Whichever of them agrees with the *Sunnah* is considered to be *Ahlus-Sunnah*, whilst whichever of them opposes it is not. So we say: the *Salaf* are *Ahlus-Sunnah wal-Jamaa'ah*, and this description cannot be true for anyone else other than them. So how can those who oppose the *Sunnah* be called *Ahlus-Sunnah*, this is not possible. How is it possible to say *Ahlus-Sunnah* are of three differing groups, but we say that they are in agreement? So where is the agreement and concensus? Rather, *Ahlus-Sunnah wal-Jamaa'ah* are those who hold on to what the Prophet (ﷺ) and his Companions were upon, and to the *'aqeedah* of the *Salaf*, until the Day of Judgement – and they are the *Salafees*." *Sharh 'Aqeedatil-Waasitiyyah*, 1/123.

And this is in light of the fact that the term *Ahlus-Sunnah wal-Jamaa'ah* is used with two separate meanings:

The General Meaning: which is used for those in opposition to the *Shee'ah*. So it is said: those who claim adherence to Islaam are of two classes, *Ahlus-Sunnah* and the *Shee'ah*. So Shaikhul-Islaam entitled his book in reply to the *Rawaafid*, '*Minhaajus-Sunnah*' and in it he made the two meanings clear, and clearly stated that the positions of the innovated sects are from the *Ahlus-Sunnah* only with this particular meaning (of *Ahlus-Sunnah wal-Jamaa'ah*). This meaning covers everyone except for the *Shee'ah*, such as the *Ash'ariyyah* especially, since with regard to the subject of the Companions and the *Khulafaa* (caliphs) the *Ash'ariyyah* are in agreement in methodology with the *Ahlus-Sunnah*.

The Specific Meaning: which is used for those in opposition to the Innovators and the People of the Innovated Sects, and this is the more frequent and well known usage. So when they say in the books of criticism of narrators about a man, that he was from *Ahlus-Sunnah* and the like, then what is meant is that he was not from one of the innovated sects such as the *Khawaarij*, the *Mu'tazilah* and the *Shee'ah* and he was not a person of theological rhetoric (*Kalaam*) and innovated ideas.

With this meaning, the *Ash'ariyyah* do not enter into it at all. Rather they are outside it and Imaam Ahmad and Ibn al-Madeenee have stated textually that whoever involves themselves in any theological rhetoric is not counted amongst the *Ahlus-Sunnah*, even if by that he arrives at the *Sunnah*, until he abandons debating and surrenders to the texts. So they do not lay down as a condition that a person merely agrees with the *Sunnah*, rather that he must take and derive with it (alone). So he who takes from the *Sunnah* is from its people even if he makes an error, and he who derives from somewhere else

is in error even if in conclusion he agrees with it. But the *Ash'ariyyah* as you will see, take and derive from other than the *Sunnah* and they do not agree with it in their conclusions, so how can they be from its people.

A summary of the sayings of the scholars regarding the *Ash'ariyyah* are presented below:

The *Haafidh* of the west and its outstanding scholar Ibn 'Abdul-Barr reported with his chain of narration from the scholars of the *Maalikees* in the east, that Ibn Khuzaimah said in the book of witnesses (*Kitaabus-Shuhudaat*) in explanation of the saying of Maalik that it is not permissible to accept the witness of the people of innovation and innovated sects, "The people of the innovated sects in the view of Maalik and the rest of our companions are the people of theological rhetoric (*Kalaam*). So every person of theological rhetoric is from the people of the innovated sects and innovation, whether he is an *Ash'aree*, or other than an *Ash'aree*, and his witness is not accepted in Islaam ever. Indeed he is to be ostracized, and punished for his innovation and if he persists in it, and repentance is to be sought from him."[1]

Also Ibn 'Abdul-Barr himself reports in *Al-Ihtiqaa* from the three scholars: Maalik, Aboo Haneefah and ash-Shaafi'ee that they forbade theological rhetoric and spoke severely against its people, and that they are innovators and are to be punished. Its like is reported by Ibnul-Qayyim in *Ijtimaa'ul-Juyooshil-Islaamiyyah*—and what are the *Ash'ariyyah* except people of theological rhetoric?

Imaam Abul-'Abbaas ibn Suraij known as 'Ash-Shaafi'ee the Second' and he was a contemporary of al-Ash'aree, said, "We do not speak with *ta'weel* (interpolation) of the *Mu'tazilah*, the

[1] *Jaami'ul Bayaanil-'Ilm wa-Fadlihi*, 2/117.

Ash'ariyyah, the *Jahmiyyah*, the apostates, the anthropomorphists (*Mujassimah* and *Mushabbihah*), the *Karraamiyyah* and those who declare Allaah to be like His creation (*Mukayyifah*, those asking about the modality of His Attributes). Rather we accept them (the texts about Allaah's Attributes) without interpretation (*ta'weel*) and we believe in them without declaring any likeness with the creation (*Tamtheel*)."[1]

Imaam Abul-Hasan al-Kurjee, one of the *Shaafi'ee* scholars of the fifth century said, "The Shaafi'ee Imaams have not ceased disdaining and detesting that they should be ascribed to al-Ash'aree and they disassociate themselves from that which al-Ash'aree built his *madhhab* upon, and they forbid their companions and beloved ones from approaching it, as I have heard from a number of the shaikhs and Imaams." He then gave an example of the shaikh of the *Shaafi'ees* of his time, Imaam Aboo Haamid al-Isfaareenee, who was known as 'Ash-Shaafi'ee the Third' saying, "The severity of the Shaikh against the people of theoretical knowledge is well known, to the point that he even made a distinction between the principles of the *fiqh* of ash-Shaafi'ee and the principles of al-Ash'aree. Notes upon this were added by Aboo Bakr ar-Raadhiqaanee and it is with me. He was followed in this by Shaikh Aboo Ishaaq ash-Sheeraazww in his two books, '*Al-Lumaa*' and '*At-Tabsirah*.' To the point that if a point of al-Ash'aree agreed with one saying amongst our companions he made distinction and said, "It is the saying of the *Ash'ariyyah*," and he did not include them amongst the companions of ash-Shaafi'ee. They disdained and avoided them and their *madhhab* in the principles of *fiqh* not to mention with regard to the principles of the Religion."[2]

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[1] See *Ijtimaa'ul-Juyooshil-Islaamiyyah*, p. 62, for the belief of Ibn Suraij.

[2] *At-Tis'eeniyyah*, pp. 238-239, and see *Sharhul-Asfahaaniyyah*, 5/31, from the *Fataawaa al-Kubraa* itself. See also *Ijtimaa'ul-Juyooshil-Islaamiyyah* and *Mukhtasirul-Uloom* for his belief and also *Tabaqaatush-Shaafiyyah* for his biography.

As is known the author of *At-Tahaawiyyah* and its explainer were both *Hanafees*, and at-Tahaawee was a contemporary of al-Ash'aree. He wrote his *'aqeedah* to explain the *'aqeedah* of Imaam Aboo Haneefah and his companions, and it is very like what is found in *Fiqh al-Akbar* from him. They report from the Imaam that he clearly states the *Kufr* (disbelief) of one who says that Allaah, the Most Perfect and Exalted, is not upon the *'Arsh* (throne) or remains silent about it. Also his student Aboo Yoosuf declares Bishr al-Maareesee to be a *Kaafir*, and as is well known the *Ash'ariyyah* deny Allaah's ascension and deny that He, the Most High, is above the Throne, and it is also well known that their principles were taken from Bishr al-Maareesee.[1]

The position of the *Hanbalees* with regard to the *Ash'ariyyah* is more famous than to need mention. So (ever) since Imaam Ahmad declared 'Ibn Kullaab' to be an innovator and ordered him to be ostracized, and he was the true founder of the *Ash'aree madhhab*, the *Hanbalees* have not ceased to be involved in a long battle with them. Even to the time of the state of Nizaamul-Mulk in which they behaved presumptuously, and after it the *Hanbalees* ejected every speaker who mixed anything from the *madhhab* of the *Ash'ariyyah* into his speeches. Ibnul-Qushairi was one of those who experienced this, and because their *madhhab* had become so widespread, and due to the agreement of the scholars of the state, especially the Hanbalees that he should be opposed, so the *Khaleefah* al-Qaadir sent out *Al-I'tiqaad al-Qaadiree* which clarified the *'aqeedah* which was binding upon the *Ummah* in the year 433H.[2]

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[1] See what is mentioned in *Siyar A'laamin-Nubulaa* in the biography of Bishr, 10/200-201 and *Al-Hamawiyyah*, pp. 14-15.

[2] See *Al-Muntazam* of Ibnul-Jawzee, events of the year 433, 469 and 475H, vols. 8 and 9.

And Shaikhul-Islaam Ibn Taymiyyah quotes that when 'Abdul-Qaadir al-Jeelaanee was asked, "Has there ever been one who was a *Walee* of Allaah who was upon other than the *'aqeedah* of Ahmad ibn Hanbal?" He replied,

> *"That has not occurred and will never occur."*[1]

[1] *Al-Istiqaamah*, pp. 85-86.

Aayah (pl. Aayaat): A verse of the Qur'aan composed of a number of words that occur together.

Ahlul-Bid'ah: The People of Innovation, those people who introduce matters, whether, beliefs, actions or principles into the religion which do not belong to it and which the Messenger (ﷺ) and his Companions were not upon.

Ahlul-Kalaam: The People of Theological Rhetoric, those who resort to philosophical reasoning and rationale in understanding the texts of the Book and the *Sunnah*.

Ahlus-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to *'aqeedah* (belief), *manhaj* (methodology) and all other matters of religion and who hold onto to this way, not abandoning it for the way of the innovated and misguided sects such as the *Khawaarij*, the *Mu'tazilah*, the *Ash'ariyyah*, the *Soofiyyah* and their likes.

'Allaamah: A title given to someone who is distinguished in his learning and knowledge of the religion.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Ashaabul-Hadeeth: The People of *Hadeeth*, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief, as opposed to *Ahlul-Kalaam* and *Ahlul-Bid'ah* who rely upon other than this.

Athar (pl. Aathaar): Literally, a remnant or trace. It means a narration from the Prophet (ﷺ) or from the Companions, the *Taabi'een* or those after them.

Bid'ah: An innovation, something having no precedence from the Prophetic *Sunnah*.

Dalaalah: Misguidance.

Dhaahir: Apparent, manifest.

Eemaan: The correct Islamic belief which comprises firm belief in the heart, profession by the tongue and the actions of the limbs. It can also increase and decrease.

Faqeeh: Someone who has good understanding of the religion, of the texts of the Book and the *Sunnah* and who can derive rulings from them.

Fiqh: The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the *Sunnah*.

Haafidh: A preserver of the Qur'aan and *Hadeeth*.

Hadeeth (pl. Ahaadeeth): A narration containing the sayings of the Messenger of Allaah (ﷺ), his actions or any descriptions of him.

Hasan: In the science of *hadeeth*, a good and acceptable *hadeeth*.

Haqeeqah: Real, in reality (as opposed to metaphorically).

'Ilmul-Hadeeth: The science of *hadeeth* which is involved with separating the correct and true *ahaadeeth* from the weak and fabricated ones.

Ijmaa': Concensus, the agreement of the Companions of the Messenger (ﷺ) upon an issue or the agreement of the Scholars of *Ahlus-Sunnah wal-Jamaa'ah* upon an issue.

Imaam: One who leads in prayer, in terms of knowledge or *fiqh*. Also a leader of a state.

Jamaa'ah: A body of Muslims which is united with and in its adherence to the truth, which is what the Companions were upon and those following them upon that.

Kaafir: A disbeliever.

Khaleefah (pl. Khulafaa): The leader of the Muslim *Ummah*.

Khilaafah: The Muslim State which is based upon the beliefs, actions and methodology of the Messenger (ﷺ) and His Companions.

Khutbah: A sermon (i.e., the *khutbah* of *Jumu'ah*).

Kufr: Disbelief.

Madhhab (pl. Madhaahib): A way or a school of thought.

Majaaz: Allegorical or metaphorical.

Manhaj: Methodology, the methodology of a Muslim in the derivation, understanding and application of his religion.

Mu'min: A believer.

Muhaddith: Someone well versed in the science of *hadeeth* and all its branches and who is able to separate the correct from the false *ahaadeeth.*

Mushaf: The printed Qur'aan.

Mushrik: A pagan, polytheist, one who associates partners with Allaah, in either his beliefs or his actions.

Mutawaatir: A *hadeeth* reported by a large number of narrators at every stage of its transmission, so that it is impossible for it to have been invented. Scholars differ about the minimum number of narrators needed to constitute a *mutawaatir hadeeth.*

Muwahhid (pl. Muwahhidoon): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone, with everything that the correct meaning of worship requires, and does not associate partners with Him in any form or fashion and who dies upon that state.

Nifaaq: Hypocrisy

Qadaa: Allaah's ordainment of everything in creation.

Qadar: Allaah's Pre-decree and pre-estimation of the creation.

Qiblah: The direction one faces during Prayer (i.e., towards Makkah)

Saheeh: Authentic, a *hadeeth* fulfilling all the conditions of authenticity.

Salaam: The greetings that a Muslim gives to another, '*Assalaamu-'alaikum*' may Allaah protect you and keep you safe.

Salaf (Salafu-Saalih): Predecessors (the Pious Predecessors), the early Muslims, those of the first three generations specifically (i.e., the Companions, the Successors and their successors) and those who are upon their way in belief and methodology, generally.

Shirk: Associating partners with Allaah.

Sunnah: In the broadest sense the entire religion which the Prophet (ﷺ) came with. Namely, all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet (ﷺ) established by his sayings, actions and tacit approval.

Ta'teel: The act of denying any of Allaah's Attributes.

Ta'weel: To give a figurative explanation of any of Allaah's Attributes, such as to say that Allaah's Hand means 'power' or 'blessing' or that His Anger means 'to intend to punish' or to say that His Throne really means His 'sovereignty' and other similar things.

Taabi'ee (pl. Taabi'een): The Successors, that is the successors of the Companions, the next generation after the Companions.

Tahreef: To distort the meaning of Allaah's Attributes or any of the texts of the Book and the *Sunnah* such as to say the Allaah's Mercy means 'the desire to confer a favour upon someone' or to say that '*Istawaa*' (to ascend) really means '*Istawlaa*' (to conquer, dominate).

Takyeef: To enquire into exactly how Allaah's Attributes are such as to say, 'How is Allaah's Hand?' or 'Exactly how does Allaah ascend the Throne?' etc.

Takbeer: '*Allaahu-Akbar,*' (Allaah is greater).

Taqiyah: Deception

Tasdeeq: To affirm something is true and correct.

Tashbeeh: To claim that Allaah's Attributes resemble the Attributes of the creation such as to say 'Allaah's Hand is like our hands' etc.

Tawheed: The Unity and Uniqueness of Allaah with respect to His creation, sovereignty, and control of the creation; His Names and Attributes; and in His right to be worshipped alone.

Ummah: The Muslim Nation.

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